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[Vol. XVIII.]

*Letters from the Earl (afterwards Duke) of Lauderdale to R. Baxter.*

LETTER IV.

*" Windsor Castle,  
" 4th November, 1658.*

" Reverend and much-honoured,

" ACCORDING to my promise this day se'nnight, (not having heard from you since I sent my last three letters to you,) you shall here receive the contents of P. Moulin's book: not all the contents, but all that relates to antiquity, or might, in my opinion, be for your purpose. By this you can better judge of the book comparatively with Blondel than I can, seeing you have a table of the contents of both; yet you shall have my opinion also on a cursory view. Both of them answer one book of Card. Perron, but Moulin handles most of the controversies with the Papists, and Blondel that only concerning the Pope's pretended primacy, wherein he is so large that Blondel's book is twice as big (though but on that one point) as Moulin's. And, indeed, Blondel in that book shews himself to have been versed in antiquity, even to admiration, which makes me regret that he should have misspent so much precious time in his latter days as to write two great volumes on a subject so below a dream, even on the genealogies of the Kings of France. I never saw those volumes, but by the title I conjecture they were a work fitter for a herald or a lawyer than a divine. And now that misspent time is irrecoverable, for he is now with God; and before the Lord called him he lost his eyes, as he tells us in his preface before Dallei Apologia. One work of his I have now by me in French, concerning the Sybils, wherein he accurately confutes from antiquity the popish prayer for the dead and purgatory. Also, I have lately got out of Holland most of Amyrault's works; amongst the rest one treatise concerning Church-Government, and an Apology for the Reformed Religion, both in French. I have not yet seen them, for they are at London binding.

VOL. XVIII.

" But I shall trouble you no further at this time; once you shall have a short letter from me. I shall long till, by hearing from you, I shall be put on more work for you, which will be heartily undertaken by

" Sir,

" Your real friend and servant,

" LAUDERDAILL.

" For

" Mr. Richard Baxter."

LETTER V.

" Reverend and much-honoured Sir,

" Yours of the 5th and of the 9th of this month came to me much about a time. The reason of my delay of the answer hath proceeded from my desire to clear you from those prejudices which the reading of great Usher De primordiis Eccles. Britan. hath (as I do humbly conceive) cast you into. Your letter hath made me go over that book, and my desire to have my country stand right in your esteem, (which I more value than I will tell you,) hath made me bestow some time to let you see that the more I search the more I am convinced that I was not mistaken as to the soil. But my scribblings on that subject shall be with you in a week; and till then I pray you keep one ear open.

" As to your desires, seeing my translations can be of no more use to you, I shall forbear. Yet I shall take that walk through all Blondel's book which you appoint, and pick what flowers I can find fit for your purpose, to make you a posy. Pardon me if it take some time, I am a slow student, and before I received yours was engaged in a task which will take me to the end of next week. Thereafter I do promise you the half of my time of reading every day, except the Lord's day, till it be done; and I hope to send the account of my labour about the beginning of January, for a new year's gift. I am glad Moulin's book is so far advanced. By the Index I guess what is for your purpose is in those

first quires which you say are done, so you may send for them. And on this purpose give me leave to beg, that as you are charitable to English scholars, in labouring to get the best French books translated, so you would be as charitable in getting your book of Rest put into Latin for the good of Protestants beyond the seas, who, I dare say, would quickly put it into all their vulgar languages. In the mean time, a friend of yours hath sent a copy of it to one of the best quality that understands the language over the water; and I have sent almost all your works to a dear friend and kinsman of mine in Holland, who lends me other books in exchange; and if you desire any book which is not to be found here, send me word, and I shall answer to get you a quick account if it be in Paris or Holland. For though I am wiser than to keep the least dangerous correspondence, yet I have some scholar acquaintance with whom I correspond sometimes beyond the sea. But it is only of books and not of news, which I leave to the news-books, as being none of my business.

Your short and pathetic regret for the condition of Protestants is too true. Oh! how dangerous are the beginnings of war! I have great obligation to the King of Sweden, yet truth forces me to say, what a sea of blood hath his invasion of Poland been the occasion, if not the cause of, in Europe! And now it is like to put England and Holland by the ears, for I hear an English fleet, under Vice-Admiral Goodson, of 20 sail, parted on Friday toward the Sound, and more are following under Sir Geo. Ascew. But you conclude well, Where is our strength but in heaven? And a great comfort to us is wrapt up in 93 Ps. The Lord reigns, &c. To his rich grace I recommend you and your labours and Rest.

"Sir,

"Your faithfully affectionate  
servant,

"LAUDERDAILL.

"*Windsor Castle,*

"24 of Nov. 1658.

"For the Reverend and  
much-honoured

Mr. Richard Baxter,

Minister of the Gospel

At Kidderminster."

#### LETTER VI.

"Reverend and much-honoured friend,

"Though upon the receipt of your letters of the 5th and 14th November, I did run over the Primate's book, and wrote what is here enclosed, yet I did not transcribe it till yours of the 29th gave me the confidence; and now I cannot send so long a scribble without first craving your pardon, and intreating you to read it, as you would do a news-book, when you have no great business. I made it as short as I could, and have forborne all national reflections which history gave me ground enough for (seeing Ireland was not owned for a kingdom till Henry VIII. his days, the English being styled only Lords of Ireland since their conquest; and before, divers great men, in every province, called themselves kings, none else called them so). What I have said will, I hope, let you see that I had more ground in history for my assertion than the Irish have for their fancy, and, indeed, I was sorry to find such contradictions in that good man's book, which an adversary would make strange work of, if any Popish priest shall take it to task. But my end was only to satisfy you in private, and I thought it a duty to set that poor nation right in your eyes, who have been pleased to do it so much right in its distressed condition, in many passages of your works which I shall never forget.

In my last I told you that I could not immediately fall about Blondel, (for I had a little work to do, which I have ended; this was only a *parergon*;) and I met with four days' diversion, which was lost work (and I warn you of it, lest you should fall into the like, though I think you employ your time better than to be taken with titles). There is lately come out a book in folio, of Dr. Dee his Actions with Spirits. The book was recommended to me by a man of pretty parts, and I had heard of Dr. Dee for his mathematics; the subject seemed strange, and some invitation I had from the name of the publisher, Dr. Casaubon, for his father's sake. But all I found was a poor ambitious man pitifully abused with devils pretending to be angels of light; some things they say not inconsiderable, but for the most part their divinity is perfectly like the



Behmenists or Sir Henry Vane; sometimes they are like worshipful Quakers; in three or four passages most zealous Papists. And at last the devil shews his cloven foot, and teaches the doctrine of devils indeed, teaching Dr. Dee and Edward Kellie (an avowed necromancer) to lie promiscuously with one another's wife. And at last all ends in cheating promises, for Dee died and found the devil a liar. All that I have learned by the book is, that Dr. Casaubon is not like his father, else he would not have sent such a book into this world, which is too apt to catch at pretended new lights, though from the prince of darkness. This account I give you of my mispent time, as an apology, if I be a fortnight longer in sending you an account of what I can find in Blondel for your purpose. To-morrow I shall begin, God willing, and not give over till I go through it; I wish I could do any thing might satisfy you, none living is willing than,

"Sir,

"Your true friend and servant,

"LAUDERDAILL.

"*Windsor Castle,*

"*December 14, 1658.*

"I wish I knew any were fit to translate your books; I am sure they would take hugely abroad, and I think it were not amiss to begin with the *Call to the Unconverted*.

"Some books I have got out of Holland, most of Amyrault his works; among the rest a smart piece in French, of Church Government against the Independents. I have also got the *Mystery of Jesuitism* in Latin, translated by the approbation of the author, (who wrote it most eloquently in French, under the title of *Lewes Montalte* his Provincial Letters). This Latin copy is much longer than the French or English; with replies to the Jesuits' pitiful answers: it is done by an able divine, a Papist, and printed at Collen. If you have a mind to see it, I shall send it to you.

"For Mr. Richard Baxter,

"Minister of the Gospel

"At Kiderminster."

LETTER VII.

"Reverend and much-honoured Sir,

"On the 15th of December last I sent you some scribblings of my own.

I know not if they came to your hands, though I am sure they were delivered to Mr. White. But the loss is small, though they did miscarry, only I should be sorry they came to other hands, who perhaps will not have so much charity for me as I do expect from you. In that letter I promised you a full account of Blondel's most learned book sooner than I am able to send it, for I had a sad interruption by the news that it hath pleased God to call my dearest brother. This disabled me from study divers days. For albeit the Lord was pleased to sweeten that sad affliction by the greatest comfort that I was capable of, by the testimonies of Mr. James Sharpe and some other honest ministers who were with my brother, that they were much edified by his gracious discourses, and the temper they found him in before his end. So that though I shall never see him more in this world, yet the hopes to meet him in a much better world, (where there is neither sin nor sorrow,) ought to turn my sorrow into thanksgiving for the Lord's rich and free mercy. But I must confess my private loss sits too sharp on me. This will, I hope, obtain your pardon for the failing in time. And that you may have some account of my diligence, receive herewith an account of near half of the book, about 550 pages in folio, reduced into a nut shell. It is wholly on the defensive, and as you will see by the summary, (which I first send you,) it is an accurate answer to what the adversaries do allege in point of antiquity as to these subjects: were it in my power to send you the whole, you would certainly pick more out of it, but here is what I did consider fittest for your purpose. I found the testimonies cited in French, (and not in their own language,) so I put them verbatim into English. I tell you the pages of my author, and sometimes, yea often, I only tell you the purpose, and that it is largely proved by my author. If any of these general heads will be of advantage to you, be pleased to write me word what number you pitch on, and what page in Blondel, and I shall speedily transcribe them to you. For although I kept no copy of my former translations, yet I keep a copy of this, so that any place you shall pitch on I can presently turn to it. In the mean

time, I shall go on as speedily as I can with the rest of the work. One thing I shall promise that, excepting the Holy Scripture and sometimes for recreation a snatch at some other book, I shall read nothing else till it be done. Again, I must conclude that if I am not so useful as I do desire to your service, yet I hope you will accept of the sincere desires of,

" Sir,

" Your truly affectionate friend and servant,

" LAUDERDAILL.

" *Windsor Castle,*

" 10th January, 1658-9.

" For

" Mr. Richard Baxter

" At Kiderminster."

#### LETTER VIII.

" Reverend and much-honoured Sir,

" Yours of the 13th January was long by the way, for I had it not till Saturday last, 22d, so late that I could do nothing till Monday. Here is as full an account as I can give you concerning your three questions. I have transcribed his words, and must give you the testimonies in English, because Blondel puts them in French, and not in the language of the authors. I must again beg your pardon for its English, which I do willingly, that I may express my author's meaning, and to you intelligibly (though not to an unlearned reader). As for example, *dotes* for *gifts*, *grade* for *degree*, *Sacerdoce*, *Eloge*; for the first three are no more French than they are English, and seeing Blondel makes French of those three Latin words, I may to you make them English. Neither would I alter his word *numerosity*. In the first question I hope you will be satisfied; as for the other two I am sorry Blondel is not pleased to prove what he says. In the second, I conceive he takes it for granted that the Pope could not pretend to more than a primacy in the Roman empire, for he proves that Scripture gives him none. And the councils consisted only of the Roman empire; so if it be proved that the countries were Christian which were never parts of that empire, it is all that is necessary. One of the people mentioned may be clearly proved by all the ec-

clesiastic histories, viz. the Indians. They must be confessed to have been without the verge of Romania, in the largest sense: it is known Frumentius converted them, and he had his ordination at Alexandria, but I will not be tedious with enforcing more. As to the third question, Blondel offers at no more than I have transcribed, and says not a word of those one or two bishops you mention of Parthia and Armenia. As for apparitions and possessions, (besides the books which you cite in your book of the Unreasonableness of Infidelity,) I have in Latin a book of three famous possessions, of one a priest at Marseilles, who was prince [of the synagogues of Satan (or Sabbat) in all Europe; his name (as I take it) was Louis Gaufredy, burnt about forty years ago; and of two possessed nuns in Flanders. The book is printed at Paris, dedicated to the King of France: if you please I will send it, but it serves more to shame Papists for laying weight upon the devil's testimony, (being exorcised,) for confirming their grossest superstitions, (and I put a learned Romanist lately hugely out of countenance with it,) yet there are divers things in it to your purpose. I have also two books in a large quarto, written by a French Counsellor, employed by the Parliament of Bourdeaux, in the judging of witches; his name is De l'Ancre; he is specially recommended by that little discourse of the Devil of Mascon, which was lately printed in English. In these books I am sure there are many stories to your purpose, but the books are French, and I must dispatch Blondel ere I undertake more. As for relations, I could tell you of some in my own country most certainly true, some before my time, one since I was a man, in a godly minister's house, strangely and undeniably haunted with spirits. If I had my right, I have the chief interest in and am patron of the parish, and have many times had the relation from the minister's mouth. I can tell you of a possession in Scotland, near the place I was born in, since I remember; the particulars which I had myself of Mr. Jo. Weem's own mouth, but my poor country lies under such a weight of malice and slander, that I would not willingly have any thing of that put in print now: yet for your satis-



faction I shall write them to you when you please. Also of a famous possession in Holland, which I had there by unquestionable tradition. And for mock possessions to shame Papists, I saw two shameful ones—that of London nuns in France, (on which Walter Montague grounded his pretended conversion,) and one at Antwerp. But I shall trouble you with none of this till you give me a second order. As for my scribblings concerning my country, take your own time and tell me freely wherein you think me mistaken, and as I did write in haste, and only for your satisfaction, so I shall willingly and thankfully receive your correction. You are just in saying I am a party, and so I must confess I am against the Rev. Prelate (who, I think, on that argument did use us ill and himself worse). But I shall labour not to be a wilful one against truth when I can see it. This calling of a Parliament by the Protector gives me hope you will come to London (which is the greatest satisfaction I expect from it). And then I flatter myself you will see me. In the mean time, if my restraint can give me opportunity to do any thing acceptable to you, it will much sweeten it. For though I am an useless laid-aside, and, as to outward things, a ruined prisoner, yet I bless God my spirit is free, by his grace I have some measure of contented submission. And I am with all my heart,

“ Sir,

“ Your real friend and servant,

“ LAUDERDAILL.

“ 26th January.

“ I am advanced in Blondel 300 pages more.

“ For

“ Mr. Richard Baxter.

LETTER IX.

“ Sir,

“ Yours of the 26th February was a fortnight in coming, yet I had it before your books, and in obedience to you I did scribble this inclosed too long letter: you may justly be frightened with its length, but I desire you to read it for divertisement, when you can best spare so much time: if you desire further satisfaction in any of the stories I mention, upon advertise-

ment, I shall endeavour to satisfy you. Receive herewith that Latin book, (if Latin I may call it,) it is so coarse a style; I did only cursorily view it, so cannot well judge whether it will be of use against Sadducees, sure I am it may shame Romanists; that story I mean of Magdalen de Palud, where by their pretended church authority, a devil is made so zealous for Popish errors, and so orthodox a Papist. I have laid in a leaf at the beginning of it. The story is printed long ago in English, and Dr. Worthington of Cambridge brought it hither to me. There being here four prisoners committed as priests, one of them (an ingenious man) seeing it in my chamber, would needs maintain that it was a London invention to disgrace them, but when I shewed him this printed at Paris, and dedicated to the French King, he was much out of countenance. To shame Papists, I think this book may be of use to lie by you, and therefore I beseech you keep it; it is, I confess, not worthy of your acceptance; yet if you like it you shall oblige me to keep it. As for De l'Ancre, I told you I have two volumes in 4to. of his, but as far as I can judge by a cursory view, it is not worth the pains to be translated. It is true, divers stories in it might be culled out by a discreet person, fit enough to convince the incredulous that there are witches; but there is a great deal of trash in the book, and he must have much time to spare who will undertake it. In the end of one of the volumes, there is a large story of an apparition in a village near Agen, in Gasconie, attested by the Bishop of Agen, the notaire and some others, to have happened in June and July 1612. But it looks like a Popish forgery, for the spirit's actions and discourses tend wholly to confirm the Popish purgatory, messes and such trash, and it is alleged to have been seen only by three wenches; so it might shame the Papist, but would rather harden than convert an Atheistical Sadducee. If you know any will employ their time about it, I shall most willingly send them the books; but I hope you will not desire me to take such a task. And, indeed, I may justly be ashamed to have been so slow in a much better work; but I hope you have goodness enough to forgive me, when I have told you that

I could not well help it, having had these six weeks so many unavoidable avocations and interruptions. After I had written my last to you, I intended great diligence till I had finished it, but I was much discouraged by finding nothing to your purpose in that long debate concerning the Primates of Africk (where I did please myself with expecting so much for you). That dispute is wholly spent in the examination what was the reason of primacy in Africk. And since that time, (though I have no business,) yet I could not promise myself one whole day to this work. But I had determined to begin again this week, when yourself hath interrupted me, for having received your two books on Saturday at night, I can do nothing till I have read them. And, besides, your Key for Catholics being now abroad, I conceive you are in no such haste. Always after I have read these two books of yours, I shall go about finishing Blondel. But because I do not exactly remember how much of my notes out of Blondel I have transcribed and sent you, be pleased to write me word if the 26th observation, referring to page 453, was not the last which I sent to you (excepting what I wrote the 26th January, in answer to some queries of yours of the 13th January). This you may please to answer at your convenience.

"Now give me leave to return you hearty thanks for your two books; but I was much surprised to see you take notice of me in print, and with a character which I can no way pretend to be due to me: it is a great temptation to pride to be commended by such a man as you are, but I hope the knowledge I have of how little I deserve, the reflection on your not knowing me, and on your charitable disposition, shall preserve me from being lifted up by such a favour. Something else occurred to me upon my first view of both your books, which is not fit to be written, but if ever I have the happiness to see you, I will take the freedom to speak with you of it. I have read more than the half of your Key: it is like yourself, I need say no more, and I trust in God it shall be of great use to his church.

"I must also return you my thanks for your recommending my business to some members of the House. I

have been often desired to make my applications thither, because my case is most extraordinary. But the same reasons which you suggest do hinder me, and the greater public affairs obstruct my making any applications, except to the throne of grace for patience, submission and a sanctified use of all the Lord's dispensations. To his rich grace I recommend you and your labours. I need not again repeat that I am by very many obligations,

"Much-honoured Sir,

"Your real and most affectionate

"Friend and servant,

"LAUDERDAILL.

"*Windsor Castle,*

"*17 of March, 1659.*

"I doubt not but you will be wary in your dispute with those Papists you mention, for they use to make very unhandsome relations of such business.

"Here is a young man belonging to a good friend of mine, he was bred a Protestant, but ill-company, and the diligence of some juggling priests, have put Popish notions into his head. He is melancholy and reserved, no scholar, and so worse to deal with. My friend hearing from me that you was engaged in a dispute, would have sent him to you, but I diverted it, thinking the dispute would be over. Be pleased to let me know if you are to dispute any more, for it may be such a dispute might do the young man good.

"To the Reverend my much-honoured friend,

"Mr. Richard Baxter,

"Minister of the Gospel at  
"Kiderminster."

[The reader of these letters may be interested in being informed that when Lauderdale became a great man, and indeed the ruler of Scotland, he offered Baxter what place in that country he would choose, either a church, or a college in a university, or a bishopric. Baxter honestly and sagaciously declined the offer, as appears by a letter of his, dated June 24, 1670. Shortly after, Lauderdale, on one of his journeys to Scotland, sent for Baxter at Barnet, where Baxter gave him the same answer as in his letter. "When Lauderdale got to Scotland, (says



Baxter, thus tenderly describing the most savage persecution and the most wanton tyranny,) such acts against Conventicles were presently made, as are very well worthy the reader's serious perusal who would know the true complexion of this age."—*Reliq. Baxter*. Part III. p. 75.]

*Remarks on the second Edition of the Sermons of the late Rev. Hugh Worthington.*

June 2, 1823.

Some to the fascination of a name  
Surrender judgment, hoodwink'd.

COWPER.

I HAVE not selected this motto, from any invidious wish to depreciate the character of the late Rev. Hugh Worthington, as a Christian preacher. His memory will be ever honoured by me, for his personal worth, and for the pre-eminent usefulness of his services in the pulpit. In common with many individuals, I am grateful to the editor of these discourses, for giving them to the public. It is not merely to the warm admirers of Mr. W., but to the world in general, that they are a most welcome and beneficial present. The habit of attentive observation and clear recollection, as the effect of which they appear in this form, claims a high degree of praise. In the Sermons themselves I perceive every mark of genuineness. They abound in the peculiarities, in the excellencies and blemishes, of the writer. The excellencies, however, considerably prevail, and scarcely permit us to think on the alloy. Mr. *Hugh Worthington* was among the most deservedly popular preachers of his age and country. His style, like his delivery, was singularly impressive. What Dr. Bates said of Baxter's Works,\* is applicable to these discourses: "there is a vigorous pulse in them, which keeps the reader awake." It is probable, that this posthumous volume, which, because it is *posthumous*, comes forth at once with advantages and disadvantages, will fall into many hands, and pass through at least a third edition.

\* Fun. Serm. for Mr. Baxter, (2d ed.) p. 112.

In every place—and, perhaps, most of all in the metropolis—favourite preachers have a considerable sway over the opinions and the feelings of one description of their hearers. Their very name possesses a *fascination*, which, against their own wishes, will frequently produce the effect represented by the poet, and secure implicit acquiescence. It would be too much to say, that Mr. Worthington was destitute of this ascendancy over a certain class of persons, while he lived: and it may well be apprehended, that, even now, some of his recorded sentiments and expressions may unduly bias those who were indiscriminately partial to him as a religious teacher. For this reason, I shall freely, yet with becoming deference and candour, point out a few passages, which I conceive to be erroneous in respect of accuracy of recollection, precision of statement or allusion, justness of taste, propriety of language, and correctness of theological reasoning and scriptural interpretation.

The following passage is extracted from the discourse on *Religious Prejudices*: Pp. 14, 15.

"I once heard a sermon on the subject of prejudice, from a man I am proud to call my friend, the late Dr. Price. It was delivered in *this house*; and the impression it made upon my mind will cease but with life. 'Prejudice,' said this truly excellent man, 'may be compared to a misty morning in October; a man goes forth to an eminence, and he sees, at the summit of a neighbouring hill, a figure apparently of gigantic stature, for such the imperfect medium through which he is viewed would make him appear; he goes forward a few steps, and the figure advances towards him; his size lessens as they approach; they draw still nearer,—and the extraordinary appearance is gradually, but sensibly diminishing; at last they meet;—and, perhaps,' said Dr. Price, 'the man I had taken for a monster, proves to be my own brother.' Never was prejudice more forcibly delineated."

Let individuals, familiarly conversant with the respective styles of Dr. Price and Mr. Hugh Worthington, determine, from which of those justly celebrated preachers this *language* proceeded. I would not speak with excessive confidence in a case where

any thing like absolute certainty is unattainable. Yet I suspect, that the thought is Dr. Price's, and that most of the circumstances of the imagery are supplied by Mr. Worthington. My readers will, perhaps, be of the same opinion, when they have perused the sentences that I shall next quote, and that are taken from Price's *Posthumous Discourses*, p. 76. That venerable man, having recommended, as, "the best remedy for narrowness," (subsequently to a correct judgment and a candid heart,) "a free and open intercourse with persons of different sentiments," observes,

"We are like children wearing different garbs in the middle of a mist. We keep at a distance from one another, and therefore appear to one another like monsters. Did we come nearer to one another, and associate more, our silly prejudices would abate, and we should love one another better."

But I return to Mr. Worthington—Ser. II. 17, &c. [John vii. 45]:

"These words (*never man spake like this man*) were spoken by the officers or soldiers sent by the chief priests and Pharisees to apprehend Christ."—And the preacher, assuming that they might have been either "*officers*," in our present acceptation of the term, [i. e. persons invested with some military command,] or "*common soldiers*," draws from his assumptions certain lively, though unwarrantable, inferences.

The noun, in the original, is *ἐπηρέται*. Now the scriptural, if not the classical, sense of it, has no relation to soldiers or to MILITARY officers. The men employed, on this occasion, "to apprehend Christ," were the high priest's servants. In a note below \* I will refer to some authorities for this interpretation.

Ibid. p. 22. "Dr. Harwood has remarked, that two of the best of them [our Lord's parables], namely, *the rich man and Lazarus*, and the *prodigal son*, were spoken extempore, at the moment."

\* Besides the Concordances of Tromm. and of Schmid., and the Lexicon of Schleusner, the Syriac, Vulg., German, [Luther,] Italian, [Diodati,] and Fr. Genev. translations are decisive.

I do not controvert the remark which Dr. H. has made, and which Mr. W. has adopted. What I am desirous of noticing, is the fact, that *most*, if I must not add all, of the parables of Jesus Christ were of this description, were suggested by the scenes and circumstances of his ministry, and do not seem to have been the effects of what we call study and preparation.

Ibid. p. 26. "You deny the resurrection, and the existence both of angel and spirit; but has not the Almighty declared himself the God of Abraham, and the God of Isaac, and the God of Jacob? Is he then the God of the dead? No; though their bodies have long since mouldered in the tomb, their souls remain a sacred deposit in his hand, till that great day when they shall rise to everlasting life."

This is Mr. W.'s comment on our Saviour's reasoning in Matt. xxii. 29—33; Mark xii. 24—28; Luke xx. 34—39. According to the Evangelists, Jesus Christ says not a single word concerning the *bodies* and the *souls* of the departed patriarchs. His only design is to shew, "that the dead are raised." This truth he establishes on principles admitted by the Sadducees themselves. The clause, "he is not a God of the dead, but of the living," has its explanation in what immediately follows, "for all," (i. e. they all, meaning Abraham, Isaac and Jacob), "live unto him:" the Supreme Being calleth the things which are not, as though they were. Had our Lord's argument been that of Mr. W., his language would have been the same with Mr. W.'s. I do not enter, at present, into the controversy respecting the state of men between death and the resurrection: upon this subject Christ is silent. Let me, however, take occasion to observe, that the sense of the Scriptures must be ascertained by the study of them, and not by our previously-formed hypotheses.

Ibid. pp. 29, 30. "I am sorry that any celebrated characters, lately deceased, should have decried *prudence*. I am grieved that any author or minister should think lightly of it."

The preacher alludes, I conceive, to Dr. Priestley, who, probably, would not quite have agreed with Mr. W.



in a definition and estimate of *prudence*; though I know not that he decried it, or thought lightly of it. Regardless of personal consequences, he avowed truths of the highest moment; and if this habit can be styled *imprudence*,\* his memory shrinks not from the accusation. Even with respect to the ordinary course of things, "there are diversities of gifts." The variety is beneficial to the world and to the church. Let not "any author or minister" forget, that of these numerous gifts the most excellent is CHARITY.

Ser. III. p. 44. "I have lamented from a youth, a law in our legislature, which, I believe, is either lately repealed, or about to be so; namely, that if a crime is proved to be only 'a breach of trust,' it will rescue that servant [a servant in whom confidence was reposed] from the halter he merits. Surely such a confidence highly *aggravates*, rather than *extenuates*, the offence."

Mr. W.'s warmth of feeling impels him here beyond the bounds of humane consideration and of wise and just policy. He expresses too lightly his approbation of capital punishments. Independently of this question, two grand errors are observable in his reasoning. He falsely assumes that the *moral* turpitude of an offence ought to be the measure of its punishment by a *human tribunal*; and he overlooks the distinction of a breach of confidence, which implies something like a previous *civil contract*, from violent attacks on the person, or on freedom, property and life. A servant's breach of confidence may involve *moral* guilt of nearly the blackest die. Yet in the legislature's scale of crimes, it cannot be ranked among those to which the *ultimum supplicium* is awarded.†

Ibid. p. 46. "Hear what the most celebrated commentator of Europe, and the ablest statesman of Holland, uttered in his last moments, *I have wasted my life in doing nothing!*"

The exclamation attributed to H.

Grotius, is, as some represent it, "Heu, vitam perdidit, operose nihil agendo!" according to others, "multa agendo, nihil egi." Calumny put it into his mouth. Bayle\* and Le Clerc† have shewn, that it was a malignant fiction.

Ser. VII. pp. 99, 100. "— is it unnatural, is it inconsistent, to suppose that a lower degree of felicity may be enjoyed during the period when the body is mouldering in the tomb?" The answer must be the Apostle Paul's:‡ "When Christ, who is our life, shall appear, *then* shall ye also appear with him in glory." The Christian Scriptures direct our hopes and our fears to the morning of the resurrection. From Mr. W.'s argument the doctrine of a *purgatory* follows, as an essential inference.

Ser. IX. p. 129. "— let this thought impress our minds, Christ is far more than man, or he would never have been appointed to the office" [of final judge]. Such, it seems, was the opinion of Mr. Worthington: such was not the doctrine either of Christ himself, or of the Apostle of the Gentiles. I put the issue upon two passages.

John v. 27. "And hath given him authority to execute judgment also, *because he is the Son of man.*" §

Acts xvii. 31. "He hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained."

Ser. X. p. 140. "You remember our Lord said to his disciples, and to Peter as their head, 'What I do, thou knowest not now, but thou shalt know hereafter.'" ||

Peter was in no sense the 'head' of the disciples; and our Lord's address was made to *him* exclusively, as is evident from the fact of the *singular* pronoun being employed. Mr. W. erroneously supposes, that the

\* Dictionnaire, &c. (4<sup>e</sup> ed.) T. II. p. 617, Note H.

† Sentimens de quelques Théologiens, &c. 402.

‡ Coloss. iii. 4.

§ For the scriptural import of this appellation, see a highly valuable sermon (1821) by the Rev. Robert Aspland.

|| John xiii. 7.

\* On this subject, see the Preface to Corrie's Sermon at Dudley, 1804.

† Blackstone's Commentaries, &c. (1809) IV. 230, and Paley's M. and P. Philosophy, (ed. 10,) Vol. II. 270, 271.

remark, 'what I do,' &c. contains a reference to a future state. Jesus, in verses 12—18, explains the meaning both of this language, and of his symbolical action, in washing the disciples' feet.\* When once we have ascertained, from the context, and by other means, the just import of a passage of Scripture, no different interpretation of it is admissible; nor must we look for what is general and refined in observations that the speaker, or the writer, plainly limits to the occasion by which they were suggested.

Ser. XII. pp. 172, 173. In the warmth of his zeal for social worship, a zeal which, if it be enlightened, I applaud, Mr. W. does not distinguish between the Lord's day of the *Christian* and the sabbatical institution of the *Jews*. If my readers will turn to a concordance, they will perceive, that the distinction is real and important. In some instances this preacher scatters his censures with little judgment and discrimination. Of this character is the next extract.

Ser. XIII. p. 183. "Cold and frigid is that philosophy which denies the agency of celestial spirits on earth."

These tautological epithets can have no just application to any thing which merits the name of *philosophy*. That alone is genuine and sound philosophy, which exercises belief on evidence, and in the degree of the evidence afforded. 'The agency of celestial spirits on earth,' is a subject which I shall not now discuss. I transcribe a single observation from one of the highly valuable works of the late Mr. Farmer:† "The best arguments," says he, "reason can employ to prove the existence of creatures of a superior order to man, do much more strongly prove, that they can act only within a certain limited sphere."

Ibid. p. 184. It comes in the preacher's way to treat of the proper interpretation and reading of Acts i. 25; "That he might go unto his own place." Griesbach sanctions here the received text. Mr. W. refers to the

Alexandrian [Alexandrine] copy of the New Testament, and confesses, that the question is in his own mind "undecided."\*

Ser. XVI. p. 224. Another example of Biblical criticism, arrests our attention. Mr. W. seems to admit the genuineness of Acts viii. 37; though from Griesbach's text, it is very properly excluded. Thus we lose the simple confession of the treasurer of the queen of Ethiopia, "I believe that Jesus Christ is the Son of God." However, the verse, as it stands in our Bibles, and considered as an interpolation, will at least show, that even in an age *subsequent* to the apostolic, a very short, intelligible and general confession was deemed sufficient for those who received baptism.

Ser. XIX. p. 278. "Let us for a moment suppose our Saviour to have been a mere man—"

Such language is always incorrect, and may sometimes be employed with an insidious design: scarcely shall we hear it from any well-informed and reflecting believer in Revelation. The rank of Jesus in the scale of being, is one thing; his endowments and office (both of them special and characteristic), are another. Let us adhere closely to Peter's doctrine and style in Acts ii. 22, 36.

Ser. XX. p. 287. "He has made atonement for the whole world."

I look in vain throughout the sacred volume for such a declaration. Our Lord, beyond all doubt, is the channel through which we receive, from God, (Rom. v. 11,) *the atonement*, or rather the *reconciliation*. That Jesus *made* atonement, is neither the phraseology nor the sense of scripture.†

Ser. XXIII. p. 324. "Some whom I am addressing, may be acquainted with a tract on this subject [the Historical Conveyance of Christianity] by a late Dissenting Minister, who wrote it with the idea, that no one had ever discussed it before him; in this,

\* The authority of a single, unconfirmed, though important MS. is insufficient.

† Similar unscriptural language is used by Mr. W. in p. 549, where he speaks of the "merits" of Jesus, as the ground of God's acceptance of the sinner.

\* Monthly Repository, IV. 440—443.

† Dissertation on Miracles, &c. p. 54. (Bro.)



however, he was mistaken; Dr. Jefferies, [Jeffery] Dean [Archdeacon] of Norwich, having published his thoughts upon the same topic sixty years ago."

This late Dissenting Minister, was the Rev. John Simpson, a native, I believe, of the same town\* with Mr. Hugh Worthington, and well known as a most amiable, excellent, and accomplished man. I have now before me his Essay to shew, that Christianity is best conveyed in the historic form: nevertheless, it affords no intimation that the writer considered himself as discussing a *new* subject; though he treats it in a manner entirely his own, and like a strictly independent reasoner.

Ser. XXVI. p. 376. "Horace defines wisdom, 'A selection of the best things, and the attainment of them by the best means.'"

It is a good definition, come from whom it may: but I do not meet with it in *Horace*; nor am I aware of its being deducible from any thing which he has written.

Ser. XXXIII. p. 471. Mr. W. would read a clause in Colossians iv. 16, thus, "the epistle sent to Laodicea."

The *text*, however, must not be disturbed: nor must the *translation*. It is the commentator's province, and becomes his duty, to point out if he can, *what* epistle is intended. Now this Paley† has done: "the epistle from Laodicea was an epistle sent by St. Paul to that church, and by them transmitted to Colosse."

Ser. XXXVI. p. 522. "Solomon, — as it appears from many parts of his history, the *vainest* monarch." — Here I am inclined to suspect an error of the press; otherwise I must question the fact, and object to the representation. Let the reader judge for himself.

I could easily proceed. But I am apprehensive of wearying others and myself. If I have been hypercritical, there are surviving friends of Mr. W. who can rectify my mistakes. Had the inaccuracies which I have ventured to notice, been committed by an ordinary man, I would have passed

them in silence. Numerous are the preponderating beauties of these Sermons. The peroration of the discourse on "faith in an unseen Saviour," is particularly fine; and in p. 416, we are presented with a most striking and, I believe, original, image.  
N.

SIR,

AFTER the declaration which I have made of my inability to enter into long discussions, your worthy correspondent Mr. Jevans will not be surprised that I decline giving a formal reply to his communication in your last Number (pp. 294—297). That I may not, however, be wholly silent, I will, with your permission, acquaint him and your readers how I came to adopt the opinion in confirmation of which I referred to Mr. Kenrick's Sermons. When a young man, I read with great interest Dr. Taylor's Key to the Apostolic Writings. I there found it proved incontestably, that the Gentiles were called *sinners* because they did not enjoy the privileges of the Jewish covenant. While strongly impressed with this idea, I was accidentally led to reflect on the well-known passage, "Behold the Lamb of God that taketh away the sin of the world;" and my mind was forcibly struck with the thought, that the true interpretation of this passage must be, that by the death of Christ a way would be opened by which the Gentile world might be translated from what was deemed an *unholy* to a *holy* state, by which they, who before were *sinners*, might become *saints*. In the justice of this interpretation I was afterwards confirmed by reading, with some attention, the first and second chapters of the Epistle to the Ephesians, in which the apostle describes more fully than elsewhere the benefits which have resulted from the death of Christ, who is there represented as having broken down the middle wall of partition between the Jews and Gentiles, and "having reconciled both unto God in one body by the cross." Nor did I find any thing in these chapters which was unfavourable to the sense which I had annexed to the passage above quoted. I hence inferred that when the pardon of sin was spoken of in connexion with the death of Christ, the thing intended

\* Leicester.

† Horæ Paulinæ, (1796,) p. 248.

was an introduction to a new state of moral and religious privilege. And here I take my leave of the subject by again referring your readers to Mr. Kenrick's Sermons, and, I add with pleasure, to Mr. Belsham's Exposition of the Epistles of Paul.

E. COGAN.

*Exeter,*

*June 3, 1823.*

SIR,

**I** DOUBT not it is in the recollection of many of your readers, that at the time Mr. Lindsey was deliberating about the resignation of his living, he corresponded with Mr. Ross, a minister of the Church of Scotland. Mr. Ross had difficulties on the subject of Subscription to the Articles of his Church, similar to those which embarrassed Mr. Lindsey respecting those of the Church of England.

After the death of Mr. Ross his widow settled in Exeter, and became a valuable member of my congregation; and by her I was informed of the steps taken by him, after much careful examination and serious reflection, to relieve his mind. He sent to the Presbytery of Stranmaer a declaration of his sentiments, and a petition to be released from his Subscription. Some zealous members of the Presbytery would have prevented the reception of the petition, but a majority decided in his favour. Disappointed in their scheme, they carried their opposition into the Synod; but there also they were silenced. But still hoping to succeed, they brought the question before the General Assembly, and there also they were not listened to; and Mr. Ross was allowed to continue a minister of the Church of Scotland, after he had thus publicly rescinded his subscription to its Articles. This is so extraordinary an occurrence in an Established Church, that you may esteem it desirable to preserve the following document in your valuable Repository.

"Unto the Reverend Presbytery of Stranmaer,

"The Declaration and Petition of Mr. Andrew Ross, Minister of Inch, humbly sheweth,

"That your petitioner being deeply sensible of the invaluable blessing of religious liberty, considering also that the fundamental principles of the Protestant religion are, that the Holy

Scriptures are the only rule of faith and practice; that the exercise of private judgment is the undoubted right and duty of every Christian; and that Jesus Christ himself, who is the sole head of his church, has commanded us to search the Scriptures, and to stand fast in the liberty wherewith he hath made us free; it gives him much concern to see a practice prevails which contradicts these principles which we all profess, namely, the compiling of articles and confessions of faith, and the requiring a subscription or belief of them as a condition of ministerial communion. Such a requisition, he is convinced, supercedes the duty required of Christians to search the Scriptures, precludes the exercise of private judgment in religious matters, and is a manifest usurpation of the prerogative of our Lord Jesus Christ, who is the only head of his church, and who has neither himself, nor by his apostles, invested any man, or body of men, with authority to impose their explications of Scripture on the consciences of their brethren.

"Wherefore, being deeply impressed with these sentiments, and firmly persuaded that it is his duty to assert his religious liberty, by earnestly contending for the faith once delivered to the saints in the Holy Scriptures, after mature deliberation, finds he cannot with a good conscience hold the office of a minister of this National Church on the terms of his admission to that office. I mean not to advance any thing against the doctrines contained in the Confession of Faith. I only disclaim the usurped authority which imposes the belief of that or any composition as a qualification for the holy ministry.

"ANDREW ROSS."

In an original letter, now before me, from Dr. Benson to Mr. Towgood, on this subject of Subscription, he says, "I am desirous you should see the inclosed letter on Subscription, because I hope you are proceeding in your answer to Powel's Sermon concerning Subscription to the Thirty-nine Articles in any sense, in every sense, and in no sense at all; as articles of truth which are not true; as articles of peace which create endless contentions; as articles of the Church



of England, which the divines of that Church very commonly confute; as articles to prevent diversity of opinion, and which greatly increase diversity of opinion; as articles made in the days of bigotry by men who had no critical skill in the Scriptures, to fetter the ages of learning and free inquiry; and yet for £500 per ann., or less money, there are men who will subscribe, who will contend for subscribing to these same articles, whether ministers believe them or not.

‘ — Pudet hæc opprobria,’ &c.

“ I am delighted with the prospect of meeting you in a better state, where there are no subscriptions to articles required, no bigotry, nor any thing else to grieve or offend any more.

“ With great esteem I am, &c.

“ GEORGE BENSON.”

When I was in Normandy, four or five years since, I met with some letters of Voltaire, in his own hand, relating to the affairs of Calas, which have never been published. Should you think your Repository a proper place for their reception, I will translate them or send them in French as you may judge proper.\*

JAMES MANNING.

Edinburgh,  
May 9, 1823.

SIR,  
IN the late discussion in Parliament, on the presentation of the petition of the Edinburgh Free-Thinkers, the existing state of the laws seems to have been much misunderstood both by the petitioners, by Mr. Hume, and by the Lord Advocate of Scotland, whose professional character ought to have insured more correctness, on a subject on which he had given advice in his official capacity to the Sheriff of Edinburgh.

It appears that Mr. Hume and the petitioners were under the impression, that all which was done by the Sheriff was completely justified by an Act of the Scottish Parliament, passed in

1661, which denounced a capital penalty first against those guilty of blasphemy, and next against those who deny the Trinity. It appears, further, that the Lord Advocate stated, that the law of 1661 was modified by a subsequent statute of the Scottish Parliament in 1695, by which it was enacted, that for the first denial of the Trinity a man was subject to fine, for the second to fine and imprisonment, and for the third to death. “ This was the law,” said his Lordship, “ and until it was repealed they were bound to respect it.” It is a law which it would not be very easy to *respect*, even if it were still in full force; but thanks to the liberal spirit of the age, these Acts no longer disgrace the Statute-book. On the 21st of July, 1813, an Act was passed by which all the old laws in England, attaching penalties to the denial of the Trinity, *are repealed*, and by which these two Scotch Acts of 1661 and 1695 are both quoted and repealed *in toto*, notwithstanding the *respect* which the Lord Advocate seems to entertain for them.

I think I cannot better testify the gratitude I feel to the Legislature for this piece of justice and liberality, than by endeavouring to vindicate it from the unjust aspersion, proceeding from those who ought to know better, that it is still disposed to prosecute opinions which have been held by many of the greatest defenders and greatest ornaments of Christianity, by such persons as Nathaniel Lardner and Sir Isaac Newton.

I have no doubt that the prosecution of Infidels is equally unjust in principle, and equally adverse to the spirit of Christianity, which needs no such props. I shall be happy to learn that there are no unrepealed Scottish Acts which justify interferences with persons of this description, and that in Scotland, Christianity rests exclusively on the solid basis of its own external and internal evidences. Upon what principles of law or justice Deists can be deprived of books which are sold in every shop, and found in every gentleman’s library, I cannot at all imagine.

ANTITRINITARIUS.

\* We shall be glad to receive these letters, either in the original or in a translation as may be most convenient.  
Ed.

Clapton,

June 11, 1823.

Sir,

I HAVE met, accidentally, with "A Sermon delivered at New Salters' Hall, on Thursday, December 5, 1822, at a Monthly Meeting of Ministers and Churches. By John Boutet Innes. Printed at the request of the Ministers and Congregation." This Sermon, entitled "The Doctrines of Grace conducive to eminent Holiness," is designed to rescue *Calvinism* from the imputation of an *Antinomian* tendency.

In pursuance of his design the preacher professes (p. 26) to describe two systems. "One," he says, "represents sin as a trivial evil, a mere human frailty," and "represents God as conniving at that frailty," and "eternal judgment as a bugbear." The other, which is evidently the preacher's system, comprehends "the doctrines of grace," according to *Calvin*; how worthy to represent the scriptural "grace of God which bringeth salvation to all," I leave to the decision of your readers.

The preacher appears on this occasion to have practised no uncommon theological policy; for, like the painter, he "casts discretely into shade" what might have been offensive in his picture. Thus he is profoundly silent on that obvious and, indeed, undisputed result of his system, the creation, by the Almighty Parent of mankind, of a very large part, if not a large majority of his offspring for no purpose, but to advance his glory by their endless guilt and endless misery, or, in the language of President Edwards, by "leaving them eternally to perish and be everlastingly tormented in hell;" which to the gentleness of his youth "used to appear like a horrible doctrine," till at length this acute metaphysical Calvinist, his heart probably steeled by his scholastic theology, but to his own apprehension his mind enlightened by an "extraordinary influence of God's spirit," discovered that the once "horrible doctrine" was "exceeding pleasant, bright and sweet." This writer, of whose talents and character *orthodox* Nonconformists are justly proud, adopted the system of Calvin in all its horrible consistency, as I had occasion to observe in another place, and his imagi-

nation would often *luxuriate* on the dreadful possibilities of hell-torments. Thus in his "Dissertation concerning the End for which God created the World," he represents "God's judgments on the wicked in this world, and also their eternal damnation in the world to come," as serving to increase in the *elect* "a relish of their own enjoyments:" and in one of his sermons he says, that "however the saints in heaven may have loved the damned while here, especially those of them who were near and dear to them in this world, they will have no love to them hereafter," but their sufferings "will be an occasion of their rejoicing, as the glory of God will appear in it." (See his Works by Dr. Hopkins, (1806,) *Mem.* p. 29; I. 513, 514; IV. 509.)

"The ministers and congregation" were, however, now left to forget that hapless portion of their race, the victims of their Almighty Father's *preterition* or *reprobation*, and thus, without the consciousness of inhumanity, they might indulge some self-gratulation on the preference with which they had been favoured, for the Calvinists are, probably, few (and the case of those few is most justly pitiable) who scruple to class themselves in the number of the *elect*. There must, indeed, have been some danger that an auditor of the preacher would have been prepared to say to one who could not receive "the doctrines of grace" according to the version of *Calvin*, "stand by thyself, I am holier than thou." The following note, at least, is too well adapted to the encouragement of such an assumption.

"It may appear to some unaccountable, but it is a fact by no means unprecedented, that those who have embraced Antinomianism, sometimes adopt, as their ultimatum, a creed very similar to that which was taught by Socinus. Surprise, however, will cease, when we remember that the two systems are built on principles common to both. Unscriptural and inadequate views of sin are the foundation on which they each rest. Both destroy the very principles of morality, by their attack on the divine law. The one represents sin as altogether venial, the other as venial in a certain class. The one intimates that God does not



see sin at all, the other that he does not see sin in *his own people*. Those who are at all acquainted with the controversy between us and those who style themselves Unitarians, know that they found an objection to our scheme of Atonement on the very words of Scripture, viz. that God is not said to be reconciled to us by the death of his Son, but we are said to be 'reconciled to God.'

The preacher then refers to "Drs. Magee and Wardlaw," as having "most satisfactorily answered the objection," and quotes "a preacher who styles himself a high Calvinist," who had preached that "it was never necessary to reconcile God to his dear elect: he was reconciled to them from all eternity; all that was wanted, was something to reconcile his dear elect to him." The note concludes with a censure on "ignorant men" and "their ill-digested schemes."

For this *Note*, "the ministers and congregation" who requested the publication of the sermon, are not responsible. It serves, however, while bringing "those who style themselves Unitarians" into strange company, to shew how a learned *orthodox* theologian may prove himself (to indulge the charity that "hopeth all things") ignorant as the most "ignorant men" respecting the "creed taught by Socinus." Those who, from their inquiries into the subject, have a right to describe the creed of *Socinus*, are well aware how that Christian Confessor, from a pious apprehension of encouraging "unscriptural and inadequate views of sin," and of thus representing it "as altogether venial," was betrayed even into an infringement of the divine prerogative of prescience, lest he should represent God as the author of sin, or diminish, in any degree, the accountableness of man.

Yet if the writer of this note can quote any "creed taught by Socinus," in which that reformer made an "attack on the divine law," and thus attempted to "destroy the very principles of morality," your pages are, I know, at his service; for *Tros, Rutuluse* is the maxim of your administration. Let him, then, avail himself of your impartiality, and produce his authority for such an injurious imputation on the "creed taught by Socinus." It will otherwise be con-

cluded that the projector of a note so well calculated to excite, or to encourage popular prejudice, had forgotten to reverence the maxim, *de mortuis nil nisi verum*, or, at least, that he may be not unfairly classed among those "teachers of the law," whom Paul denounces to his young friend *Timothy* (1 Ep. i. 7,) as "under standing neither what they say, nor whereof they affirm."

J. T. RUTT.

*Mr. Little's Sermon in the Hall of the House of Representatives, Washington.*

(Extract from a recent letter from America.)

ON 15th February last, a notice appeared in the *National Intelligencer*, (Washington city,) stating, that next day (Sunday) the Rev. Robert Little was to preach at the Capitol in the Hall of the House of Representatives, by permission of the Speaker, at eleven, A.M. Then followed a notice by the Chaplain, a young Presbyterian minister of the Princeton school, to this effect: "The Rev. Mr. Breckenridge gives notice that Mr. Little is not to preach in the Hall of the House of Representatives by *his* request." The Editors of the paper, both of whom attend on Mr. Little's ministry, added, "Mr. Little does not preach in the Capitol by his own request, but in consequence of the desire of several highly respectable persons communicated to the Speaker:" and on Monday morning an article appeared in the same paper, written by one of the most distinguished Members of Congress, expressing great pleasure in consequence of hearing so able a discourse as that which Mr. Little delivered on the preceding day. This was not all. The Chaplain was so unwise as to attempt to catechise the Speaker for allowing Mr. Little to officiate, but he was informed that the disposal of the House on Sundays belonged not to the Chaplains, but to the Speaker; and that his interference was considered as impertinent, arrogant and offensive. The rule has always been for the Speaker to invite ministers of all persuasions who are introduced to him, to preach in the Hall. The Chaplains, as a matter of course, preach in rotation

when no such appointment is made, but they have no right to interfere with what the Speaker does; and it is notorious that all sects stand precisely on the same level. Mr. Little's sermon was so much liked, that 200 or 300 copies were immediately subscribed for, chiefly by Members of Congress. The subject was, Public Usefulness: it has been published, but I have not yet seen it. Nobody thought of asking any of the orthodox Reverends to publish what they delivered in the same place.

SIR,

Chichester.

**B**Y the labours of Dr. Priestley, Mr. Belsham and others, it is easy to trace the progress of error in the Christian Church, from the first alteration which took place in the prevailing creed respecting our Lord, till the doctrine of the Trinity assumed to itself its greatest power. And to those who consider Unitarianism to be synonymous with Christianity, we may suppose it would be matter of interest to have information, how the plant which appeared buried under the rubbish of the cloister, has been able again to shoot forth successive leaves, and is in our day so promising, as to give us the pleasing hope that it will become a great tree, bearing leaves for the healing of all the nations. This object might, I conceive, be easily accomplished, if some one connected with our different places of worship would publish, with your permission, through the medium of the Repository, any authentic particulars that could be obtained relative to the introduction of the Unitarian Creed into their respective neighbourhoods.

Under this impression, I have taken the liberty of transmitting a copy of some brief memorials of the introduction and state of Nonconformity at Chichester, which are preserved in the book of Baptismal Registers belonging to the Chapel in *Baffin's Lane*; the record is headed with these words, "An Account of the Succession of Dissenting Ministers at Chichester from the beginning."

It then proceeds: "Dr. Calamy, in his Account of Ejected Ministers, Vol. IV. p. 832, mentions JOHN WILLIS (ejected from Wollavington) as preaching very privately at Chichester, and dying before King Charles' indul-

gence, so that he probably was the first who preached as a Dissenter in these parts. In these troublesome times the Dissenters met for social worship at Kingston, and having spies at the outer gate, they gave notice to the congregation when they saw informers approaching. One time, on notice given, the minister disappeared by means of a trap door in the pulpit. The congregation were singing Psalms when the officers entered. I conjecture this minister might be Mr. Willis, or his successor, Mr. JOHN CORBETT, ejected from Bramshot. Vide a very advantageous account of him in Calamy's Abridgement, Vol. II. p. 333, and Mr. Richard Baxter's funeral sermon for him. He died Dec. 26, 1680.

"Mr. JOHN BUCK. In 1691, he preached and printed a funeral sermon for Mr. Thorowgood of Godalming. And when Mr. Smith of Binderton died, he was buried in his own chapel, opposite his house. His pall was supported by six clergymen, who dropt the pall at the door, and would not enter in, as the chapel had never been consecrated. Mr. Buck preached in the chapel his funeral sermon; and that was the only sermon ever preached in that chapel. He lies buried in the Cathedral (or subdeanery) churchyard. The date upon his tombstone is November 1700.

"Mr. JOHN EARLE was pastor of a church at Gosport, in Hampshire, from whence he immediately succeeded Mr. Buck at Chichester. He was the son of Mr. Earle, ejected from East Tarring, and a relation to Dr. Earle, Bishop of Salisbury. Vide Calamy's Account, Vol. II. p. 687. He lies buried near Mr. Buck. The date upon his tombstone is February 3, 1705. The poetry upon it was the composition of Mr. John Bouchier. In his time there was a separation in his church, with Mrs. Le Gay at their head. They chose Mr. John Eaton their minister; and their meeting-house, though much smaller than the present, was on a part of the same ground. The Presbyterians in that time met in Little London. Upon Mrs. Le Gay's death, the congregation broke up, and joined the Presbyterians, then under the pastoral care of Mr. Robert Bagster, and Mr. Eaton was chosen pastor of Stoke Newington, where he died.



"MR. ROBERT BAGSTER was minister here about 26 years. He was a worthy man, and quite the gentleman. Before he came here, he was chaplain to Lady Hanby. He lies buried near the north side of St. Andrew's, East Street, Churchyard; but has no stone. He died about the year 1730. Mr. Broene of Portsmouth published a sermon preached at his ordination, January 9, 1706-7; and Mr. Loveder, of Havant, preached his funeral sermon.

"Mr. John Bouchier never was pastor of the church at Chichester; but he preached there alternately with Mr. Bagster, some years. At one time they held *Arundel*, at another *Midhurst*, but the longest time *Havant* with *Chichester*; and preached alternately at these places. He lies buried in the aisle of St. Andrew's Church, East Street. The date upon his stone is September 20, 1720.

"Mr. JOHN PREDDEN came to Chichester Dec. 25, 1730, and continued pastor of this church to the day of his death, the 26th January, 1761. He lies buried in the south west corner of St. Martin's Church, in this city. He was the son of a gunsmith in the Minories, London, where he was born. He received his academical learning under Dr. Thomas Ridgley, a very rigid Independent. He preached first at *Andover*, a borough town in Hampshire; afterwards at *Whitchurch*, another borough town in the same county. From whence he removed to Guildford, in Surrey, where he was ordained by Mr. Daniel Mayo, of Kingston-upon-Thames, Mr. Daniel Neale, (author of the History of the Puritans,) and others. Mr. Neale, being an Independent, did not join in laying his whole hand on his head in the imposition of hands, but his little finger only. He remained pastor at Guildford twelve years: Dr. Avery retiring to Guildford two or three summers, Mr. Predden fell into an intimate acquaintance with him, which proved a great happiness to Mr. Predden. For as Dr. Avery told me himself, he found in Mr. Predden great honesty and integrity, and a mind strongly disposed to embrace truth; but at the same time as strongly shackled and fettered by the prejudices he had imbibed in his education, from which, by his acquaintance with

the Doctor, he became at length entirely free and generous in his sentiments. The single point he had in view, was to discover the truth, without any fear of the consequences; which he was fully convinced must always in the end prove right, as he firmly believed God himself made that the rule of his own actions. That freedom of sentiment which he imbibed from his conversation with Dr. Avery, he ever after retained through his whole life, without wavering, for I declare I never conversed with any one more candid and generous in his sentiments. Mr. Predden was so sensible of his happiness from the Doctor's acquaintance, that he has often repeated it to me, that to him he was indebted for his right sentiments and freedom from bigotry.

"N. B. The above account was communicated by Mr. Thomas Baker, surgeon, in King Street, London, an intimate friend of Dr. Avery's and Mr. Predden's.

"Mr. THOMAS JOEL came to Chichester Nov. 1760, as an assistant to Mr. Predden, in which capacity he continued till Mr. Predden's death; and in about a fortnight after that time, he was chosen stated pastor, and continued to officiate in that relation till July 17, 1763.

"JOHN HEAP came to Chichester August 6, 1764."

Thus far the record in the already-mentioned book: by whom it was made does not appear. It is all in one hand-writing. And the remarks about Mr. Predden are given as an *extract*, as it is afterwards said, from Mr. Baker, of London. The family of that Mr. Baker originally, I believe, attended the chapel. Some of the descendants or relations live now in Chichester and its neighbourhood, but are members of the establishment. Dr. Baker of St. Alban's, who is also of this family, supports the Unitarian interest in that place, and perhaps he could communicate many more interesting particulars relative to the early state of Nonconformity in this city.

After the words "August 6, 1764," some one else has added respecting Mr. Heap, "that he preached till 1788, when becoming infirm, he resigned."

Mr. Thomas Watson succeeded him, and continued pastor till 1803, when

he declined preaching, and removed to Bath. His successor was Mr. Youatt, who, in March 1812, was succeeded by Mr. Fox, who removed to London in March 1817.

In the absence of any further authentic information, it may be conjectured that *Kingston*, where the first congregation is said to have assembled, is the place called also *Kingsham*; which is a field or two distant from Chichester. That Mr. Predden, whom Mr. Neale would touch with his little finger only, paved the way by his liberal sentiments for the introduction of what some would call greater heresy, which was silently gaining strength under the successive ministrations of Mr. Watson and Mr. Youatt; so that Mr. Fox was cheered, at an early period of his ministry at Chichester, by the annual meeting of the Southern Unitarian Book Society being held there on the first of July, 1812. I have only to remark, that Binderton, where the clergymen dropped the pall, is about four miles from Chichester; and that if you think this communication suitable for your valuable monthly work, and I can glean any more particulars connected with the above persons or subject, I will with pleasure transmit them.

J. F.

*Penzance,*  
May 14, 1823.

SIR,  
**T**HERE is a discouraging feeling, with which I suppose most are acquainted who are in the habit of contemplating public improvements. It is this, that what an obscure individual can effect towards these great objects, is so trifling and insignificant, so insensible and evanescent a quantity, compared with the mighty sum required, that it is not worthy of consideration, and can never afford a sufficient reward for much self-denial or exertion. From such thoughts as these, two bad results are likely to be produced in the mind. In the first place, they tend to enervate virtue; for it cannot be expected that the best-disposed man will persevere in benevolent exertions, any longer than he sees before him a reasonable prospect of success. Without this, indeed, virtue, becoming separated from wisdom, ceases to be venerable. But, in the second place, such thoughts form an

excuse for wilful and sinful negligence. We can seldom attempt to produce any favourable change in the state of society, without encountering more or less that is unpleasant; painful opposition and misapprehensions, if not ridicule or persecution. And even when these are still absent, there is much unthankful and, to present appearances, fruitless labour. With whatever ardour, therefore, the young philanthropist may enter on the prosecution of his schemes, however he may have been animated while tasting in forethought the pleasures of benevolence, and the luxury of doing good, a little real experience of the world will convince him that he has taken an erroneous view of the subject. Many, indeed, are the pleasures of virtue, nor are any sweeter than those which spring from deeds of love and compassion; yet I apprehend that the practical philanthropist will find his feelings harmonize not so well with the sentimental descriptions of the pleasures of virtue, as with the words which encourage us to patient continuance in well-doing, and bid us not to be weary, for that in due season we shall reap, if we faint not. This, then, being the true state of the case, we are likely enough to entertain very willingly ideas which represent our exertions as unavailing, inasmuch as they seem to excuse us from an irksome duty, and allow us to sink into the apathy and supineness to which, perhaps, we are inclined.

There are three considerations by which, I think, we should principally endeavour to counteract the injurious influence which we have been considering. In the first place, we may inquire whether we do not underrate the *real value* of our exertions. It is true, that very few individuals can sensibly influence public events, opinions or manners. He that can do this performs, for an individual, an immense work. Every thing involving the interests of that vast and ever-succeeding multitude which constitutes the public, is a matter of great magnitude and importance. In order to estimate aright the value of individual exertions in these things, we may conceive a sort of rough arithmetical operation. The amount of good or evil produced is to be divided fairly among all those who have contributed



to it. The number by which we divide will of course be great, but so will also the dividend; and on this account, the quotient resulting to each individual may be much larger than he would expect. Let us suppose, for instance, that the country is on the eve of a war, and that the actual occurrence of this war or not, is likely to depend on the expression of public opinion. If the war should really take place, it is probable a hundred thousand human lives may be wilfully and violently destroyed, that is, a hundred thousand murders may be committed; for this is the crime for which the aggressing party has to answer, in relation to every man that falls in battle, or by any other unnatural death. A hundred thousand murders may, therefore, become chargeable on the country, if a war be unjustifiably undertaken. And among how many individuals is this awful amount of guilt to be divided? We have not here to consider the whole population, because the great majority, from various causes, exercise absolutely no voice nor influence in the matter. When we select from the mass that number only who take an active interest in political subjects, though without any official character, how many hundred thousands of such there may be, I will not pretend to say, but I think it is plain, that a very awful share in the causing of a murder may be assignable to each. The same kind of reasoning will apply with equal force to all other instances of public good and evil, whether in religion, politics or manners, and may convince us, that we have more in our power than we might at first suppose.

In the second place, we are to consider not merely the effects of an individual action, but of the principle which we admit, and, therefore, sanction. The part which a single man can contribute to the common weal, must indeed be small; but the principle that each man is bound to do his part, if admitted and observed, will secure all that can be desired. The effects of general principles are something very different from those of individual actions; such principles are rules deduced from the general and average tendency of actions, and, therefore, they will not fail to produce their intended effect, in the long run.

To discern the general tendencies of actions is not difficult, but to calculate what may be expedient in a particular case, considered alone, is commonly beyond human sagacity. It is safer, then, for man to adopt rules of conduct which he is assured will answer on the whole, than to trust to his judgment in particular cases. Moreover, it is to the adoption of general principles, that we owe the confidence and mutual understanding which are the foundations of society. The same is the foundation of morality, and its important connexion with the present subject we have already noticed.

Lastly, whether our influence on public affairs be great or small, we are still bound to use it faithfully, because it is our proper personal duty so to do. If it is right that a certain thing should be done, we cannot be absolved from performing our part in it, because numbers must co-operate before it can be accomplished. We have to answer for our own part, and neither more nor less. But if we neglect this part, it cannot be said that we shall only *share* the guilt, nor if we perform this part shall we only *share* the merit. The whole guilt or merit of the whole transaction attaches to every agent. If a thousand join in a murder, each is guilty of the entire crime; and with this remark, which seems to suggest very important reflections, I will conclude.

T. F. B.

Bath,

May 30, 1823.

SIR,  
YOUR valuable Miscellany frequently contains very interesting communications concerning the state and progress of Unitarianism, a cause to which I sincerely wish success, believing it to be that of truth; but the more earnestly I wish it to prevail, the more I am concerned to observe the manner which some of its advocates have adopted in their zeal for its diffusion. Zeal is good or bad in its consequences according as it is employed by wisdom and knowledge, or stirred up by injudicious, though well-meaning persons, who mistake the excitement which may be occasioned by many external circumstances for that real, permanent conviction, which can proceed only from sober thought and seriously repeated examination.

This process may not rapidly increase the number of converts, but if slow and quiet in its operation, it is progressive, it is not that which appeareth for a little while and then vanishes away. Well-directed zeal will not complain of finding nothing to do if in this way its efforts are employed in promoting Christian truth: it would, indeed, check much ebullition, it would *entirely* check all vaunting expressions, all contemptuous epithets, all invidious comparisons with others whose creed is different, all which is inconsistent with Christian charity and gentlemanly courtesy. It is true, Unitarians do not say, "stand off, we are *holier* than thou;" but even the civility of saying, "Come to us, we are *wiser* than thou," may be construed as savouring of intellectual pride, and dispose some to decline accepting the invitation.

I have no objection to doctrinal discussion, or to doctrinal discourses from the pulpit, when not so frequent as to endanger the engrossing the attention, or at least abating it to the practical duties of the Christian life. The discipline of the heart, the regulation of the conduct, "denying ungodliness and worldly lusts," is harder work than the acquirement of speculative knowledge; and the relish excited by the latter may produce a disrelish for "dry morality."

It has been said that the Unitarian's is a *scanty* creed: happily, no charge can be brought against it as leading its professors to satisfy themselves with a *scanty morality*.

#### A CONSTANT READER.

*An Essay on the Nature and Design of Sacrifices under the Mosaic Law, and the Influence which Jewish Ideas and Language concerning them had upon the Language of the New Testament. By the late Rev. Henry Turner.*

(Continued from p. 275.)

#### *Design of the Mosaic Sacrifices.*

**I**T now follows that we determine, from an examination of the Mosaic records, and in general from the writings of the Old Testament, what may be conceived to have been the design and object of sacrifices under the law of Moses.

Considered with reference to their *object*, they seem in Scripture to be divided into four classes, which have the following names in the Old Testament, עֹלֹת שְׁלָמִים חֲטָאוֹת וְאִשָּׁם, in Latin, "Holocaustum, sacrificia salutaria, sacrificium pro peccato, et sacrificium pro noxâ," in English, the burnt-offering, the peace-offering, sin-offering, and trespass or guilt-offerings.

Now from merely inspecting this classification of Jewish sacrifices, we are naturally led to conclude, that as sacrifices belonging to the two latter classes were specially provided for the expiation of sin, the rest were appointed for other purposes; and, in particular, that sacrifices of the class of peace-offerings, with its subdivisions, (called [Lev. vii.] נֹר וְנִדְבָה וְתוֹרָה, namely, the vow, the voluntary offering and the thanksgiving,) were in no degree intended for expiatory sacrifices.\*

Now, if the sacrifice itself had no expiatory import, no part of the ceremonial which attended the sacrifice could have such import; but, the imposition of hands on the head of the victim, and the shedding and sprinkling of its blood, were constituent parts of the ceremonial of peace-offerings; hence it seems reasonable to infer, that these ceremonies cannot *in themselves* be considered as proofs of an expiatory or vicarious import, in any connexion in which they occur. We mean, that supposing they might *admit* of such import, in cases where there was other evidence for its existence, they cannot, in defect of such evidence, be adduced as in *themselves* proving a vicarious import.

And here it may be well to remark a notable instance of sophistry which is to be met with, upon this very point, in the work of a modern champion, for what are called orthodox views of sacrifice and atonement, whose fortune it has hitherto been to have many admirers and few opponents.

"In order to prove," (says Dr.

\* This class includes so large a portion of the Jewish sacrifices, that it has appropriated to itself the most general term that is used in relation to animal sacrifices, viz. וְבָחִים. Outram, lib. i. c. x. § 1.



Magee, Discourses, &c.) "that the ceremony of the imposition of hands, was not attended with the acknowledgment of sin in sacrifices not piacular, it is necessary to shew that in none but piacular was there any reference whatever to sin. In these, indeed, the pardon of sin is the appropriate object; but that in our expressions of praise and thanksgiving, acknowledgment should be made of our own unworthiness, and of the general desert of sin, seems not unreasonable. That even the eucharistic sacrifices (the peace-offerings) then might bear some relation to sin, especially if animal sacrifice, in its first institution, was designed to represent that death which had been brought in by sin, will, perhaps, not be deemed improbable. And in confirmation of this it is certain that the Jewish Doctors combine, in all cases, confession of sins with imposition of hands." The reference here is to Dr. Outram, De Sacr. lib. i. c. xv. § 8.

Now, what Dr. Outram states is this. It appears that the imposition of hands was in all cases a method of prayer for good, or imprecation of evil, or both. Hence it arises that solemn prayers are currently designated by the single word *χειροθεσια* ("the laying on of hands,") where no mention is made of any prayers in express words. (Deut. xxxiv. 9; 1 Tim. v. 22.) So that the same law which prescribes imposition of hands on the head of the victim, may be judged to have tacitly prescribed that the presenting of prayers should be part of the sacrifice. Hence the saying of Aaron Ben Chajim, סמיכה אין ורין שאין במקום, להתורות היא שהסמיכה "Ubi non est [peccatorum] confessio,\* ibi non est impositio manuum, quia manuum impositio ad confessionem pertinet." Where there is no confession there is no imposition of hands, because the imposition of hands appertains to confession.

\* Dr. Outram here inserts "peccatorum; but it does not appear that the word ורין, requires this insertion, as from the Lexicons, and various passages of Scripture, it is evident that the word is often used for confessions or ascriptions of praise.

He next states that Maimonides concurs in this opinion, so far at least as appears from the following passage: "Ambas quisque manus suas inter bina victimæ cornua ponit, et peccatum confitetur juxta victimam pro peccato noxamque juxta victimam pro noxâ cæsam, ac juxta holocaustum confitetur ea, quæ contra leges jubentes facta sunt, vel quidem contra leges vetantes, quibus jubentes implicantur." "Juxta victimas salutare, ut mihi videtur, non confitetur [peccata sua] sed Dei laudes commemorat." Thus Maimonides gives it as his opinion that, with respect to peace-offerings, no confessions of sins, but praises of God, were uttered at the ceremony of the imposition of hands. Thus it appears far from obvious, from this passage of Dr. Outram, that the Jewish Doctors combine in all cases confessions of sins with imposition of hands: for the words themselves are ambiguous; and Maimonides advances a directly different opinion.

Dr. Magee proceeds (in the place before cited) to argue in the following manner: "But be this as it may, it is at all events clear that if the ceremony be admitted to have had in each kind of sacrifice the signification suited to its peculiar nature and intention, it necessarily follows, that when used in piacular sacrifices it implies a reference to and acknowledgment of sin." Or, as he explains himself a few sentences after, "that this ceremony was intended symbolically to transfer the sins of the offerer on the head of the victim."

Why, if there were piacular sacrifices in which the sins of the offerer were symbolically transferred to the victim, then this ceremony might express such transfer, but this is the very thing to be proved; and the question is, not having other proof of the vicarious import of sacrifices, does the use of this ceremony afford such proof? We say, clearly not, for it is introduced into the ceremonial of the eucharistic sacrifices, which had no reference to sin, and could not, therefore, receive such reference from this ceremony; the imposition of hands, therefore, on the head of the victim was not calculated to confer a vicarious import on sacrifices; and in

defect of other proof, itself furnishes none of the existence of any such import.

Dr. Magee takes for granted the thing to be proved. It is obvious that this ceremony of the laying on of hands was used on occasions of various and widely different import. "Thus in the case of the blasphemer, those who had borne witness against him, laid their hands upon his head, (Lev. xxiv. 14,) and were wont (as Maimonides informs us) to devote him to death, in these words, &c. דָּמָךְ בְּרֹאשׁךְ שְׂאֵתָה, 'Sanguis tuus in caput tuum recidat, tuo enim merito periisti.' On the contrary, the patriarch Jacob, laying his hands on the heads of Ephraim and Manasseh, at the same time commended them in his prayers to God. And Moses, by the same ceremony, committing the government to Joshua, would doubtless pray for the increase of divine graces, that he might be competent to so great an office. Again, the high-priest, in a religious ceremony, laying hands even upon a brute animal void of reason, viz. the goat that was to be led into the desert, at the same time confessed upon his head the sins of the people!" Now the only rational method of determining the signification which this ceremony must *necessarily* have in *all* cases, (for this is the least question,) is to fix upon something common to all the instances in which it is found to occur.

Proceeding according to this obvious maxim, it appears that the laying on of hands was always accompanied by a solemn address to the Supreme Being, and that it was a method of designating such things as were either devoted to death or commended to divine favour, or, in short, designated to any important office or sacred use.

To apply this to the case of the scape-goat. It is expressly said, that the high-priest laying both his hands on the head of the goat, was to confess over him all the iniquities of the children of Israel, putting their sins upon its head. The laying on of hands was merely to designate the object of the ceremony, and to express a solemn religious address; it was the verbal confession of prayers, and the giving away the goat in charge to be carried away into the wilderness, that

were emblematical of the bearing away of sin.

But since in peace-offerings, there is no evidence of there being a similar confession of sins, over the head of the victim, and the animal was not sent away into the wilderness, but sacrificed upon the altar, the ceremony of the scape-goat can prove nothing with respect to the vicarious import of sacrifices; and it is not more reasonable to argue for it from this instance, than it would be to argue that the laying on of hands bestows a vicarious import upon the punishment of the blasphemer; or that the patriarch Jacob did, in a vicarious sense, lay his hands upon the heads of Ephraim and Manasseh.

It admits of question whether this Jewish rite of the scape-goat, (which was no sacrifice since it was sent away alive into the wilderness,) does in any degree favour the doctrine of the vicarious import of sin. For the animal is not treated as if there was any guilt (symbolically) inhering in it; it is merely a mechanical, unconscious instrument in the business of bearing away sin; and one cannot well regard the ceremony in any other light than as a palpable way of representing to a rude people of gross understanding, an assurance of the forgiveness and removal of sin.

How this pardon was granted remains as much as ever a question to be determined by other evidence.

But the ceremony of the scape-goat is applied in another way to prove the vicarious import of several of the Jewish sacrifices. That the argument may have full justice done to it, we will state it in the words of Dr. Outram. (De Sacr. lib. i. cap. xxi. § 3.) He premises "that the sacred writers are wont to speak of unexpiated crimes, as of a foul stain polluting the guilty. And so it arises that the expiation of sins is often expressed by words equivalent to cleansing. Such as in Greek, καθαρismus and καθαριζειν, and in Hebrew, כִּפּוּר and שְׂהַר, words which the Greek interpreters sometimes translate by καθαριζειν. Next, let it be considered that on the appointed day of expiation the sins of the people of Israel were transferred in a symbolical manner to the goat, which was to be led into the wilderness.



From which ceremony the goat became so polluted with the stain of these sins, that it polluted him by whom it was led away with a kind of corresponding stain: as appears from his not being permitted to return to the camp till he had washed his clothes and bathed in water. Lastly, it is to be observed, with respect to such victims in piacular sacrifices, as had their blood carried into the holy place, but their bodies burnt without the camp, after imposition of hands and confession of sins, that thus a similar pollution arose in them as that of the scape-goat. Which appears from the pollution of those who carried their bodies out of the camp to burn them. From these circumstances there appears (in the opinion of Dr. Outram) the clearest indication of vicarious punishment."

What creates suspicion of the unsoundness of this argument, is the small proportion of cases in which the imposition of hands and (supposed) confession of sins over the victim seems to convey this impurity. For there are only four instances of it. The sin offering of ignorance for the high-priest, (Lev. iv. 3,) that for the whole congregation, (Lev. iv. 13,) and the sin-offerings at the festival of expiation, one for the high-priest and house of Aaron, another for the congregation of Israel. (Lev. xvi.) There is no indication of impurity being conveyed to the victim by imposition of hands in the following cases: the sin-offering for any of the common people who had sinned through ignorance; the sin-offering of ignorance for a ruler, all the trespass-offerings, peace-offerings and burnt-offerings. Now, the flesh of the victims employed in these various sacrifices, so far from being considered as polluted by sacrifice, was either wholly consumed on the altar, or was used in holy festivals, or else was the portion and subsistence of the priests who officiated. Nay, it is sometimes pronounced to be most holy, and on that account not to be eaten but in the holy place, by every male of the family of Aaron. (Lev. vii. 6.)

And this is particularly affirmed respecting the flesh of all *sin-offerings*, excepting those cases of sin-offering which have been particularized as being burnt without the camp (Lev. vi.

25, &c.); and we learn from the last verse of this chapter of Leviticus, that the reason, or rather the rule of this distinction, was, that those were not to be eaten of which the blood was brought into the holy place and sprinkled towards the mercy-seat. "No sin-offering, whereof any of the blood is brought into the Tabernacle of the congregation to reconcile withal in the holy place, shall be eaten; it shall be burnt in the fire." (Lev. vi. 30.)

It is maintained, indeed, by some, that the flesh of all sin-offerings became polluted by the rite of sacrifice, and that whereas it is said, (Lev. vi. 18,) "Every one that toucheth it shall be holy," this should be rendered "shall be sanctified or cleansed," shall be under the necessity of cleansing himself. In proof of this, Dr. Magee appeals to what is adduced in Wall's Critical Notes, where he says this point is most satisfactorily treated. We have not access to this work, and shall, therefore, only say that we require more than Dr. Magee's dictum to persuade us that Wall or any man can prove that flesh, of which the ministering priests ate, in the holy place, as of a most holy thing, was such as to pollute and contaminate those who touched it.

We are not called upon at present to give any theory for the explanation of that pollution which seems to have inhered in the bodies of those sin-offerings of which the blood had been taken into the holy, or most holy place. Only we appeal to the judgment of our readers, to determine whether these few instances in which sacrifices for sin seem to have involved pollution, out of a great number of other sin-offerings which involve no idea of pollution, can be considered as conclusive.

As far as we have yet gone, therefore, we have seen nothing that proves the vicarious import of Jewish sacrifices. And yet, if this be not proved, it seems obvious that the whole of what is commonly called the orthodox system, of typical sacrifices, imputed sins, &c., must fall to the ground.

Dr. Magee, indeed, who evidently wishes to elude the task of maintaining the old scheme of a "literal translation of guilt and punishment from the offender to the victim," and who congratulates himself on his nice

selection of the phrase "vicarious import of the Mosaic sacrifices," declares even this position to be unnecessary for the establishment of his main argument, and after having bestowed more than twenty pages upon the proof of vicarious import in the Mosaic sacrifices, subjoins a No. 40, in which he amusingly tells his fatigued reader that all this had been "an argument *ex abundanti*," and had been introduced rather for the purpose of shewing the futility of objections so confidently relied on, than as essential to his inquiry.

All that Dr. Magee considers as necessary to the defence of what is called orthodoxy on this subject, is to shew that the Jewish sacrifices were propitiatory, (or in other words, says he, No. 40,) that in consequence of the sacrifice of the animal, and in virtue of it, either immediately or remotely, the pardon of (sin in) the offender was procured.

For our own part, however, we are of a different opinion, and feel it necessary to maintain the position still further against all objectors, that the Mosaic law contains nothing emblematical of vicarious punishment.

There is an argument, used by Dr. Outram, on the opposite side of the question, which it seems proper to examine. He says, (lib. 1. cap. xxi. § 6,) "Although there is a somewhat clearer indication of vicarious punishment in those sacrifices in which the blood of the victims was carried into the holy place, and their bodies burnt without the camp, yet the same meaning really existed in all the other trespass and sin-offerings. Which is apparent from this, that when offences of a more aggravated nature were to be expiated by the death of the guilty person himself, those of a lighter kind were to be expiated by the blood of an animal. For example, let it be supposed that any one had reached such a height of impiety as to compose for his own use holy oil, or knowingly and advisedly to eat of fat or blood, his sins were to be atoned for by his own death: on the contrary, the same crimes committed through ignorance and by accident, were to be expiated by the blood of a victim. Wherefore," says Dr. Outram, "what can be more evident than that the punishment, which in more

aggravated cases was inflicted upon the offender himself, in lighter offences was transferred to his victim, and that the punishment of the beast was substituted for the punishment of the man?"

We must profess ourselves incapable of perceiving these evident marks of vicarious punishment, which our author claims for the instances which he here adduces. May not the following explanation sufficiently account for this difference of treatment, namely, that when the offence was too light and fugitive to be treated in a strict, judicial way, the Divine Lawgiver was pleased to appoint a method by which the offender might be reconciled as a worshiper?

The ceremony of shedding and sprinkling the blood of the victim in the ritual of the Mosaic sacrifices, is thought to be a strong argument in favour of the opinion of vicarious punishment. And though, as we have observed already, any force which this may appear to have from other considerations is weakened by the occurrence of the ceremony in Mosaic sacrifices of all kinds, that is, in a great number of sacrifices where no confession of sins took place, and consequently no vicarious import could possibly be conveyed; yet it must be allowed that more is to be said in defence of the vicarious import of this part of the sacrificial rite than any other.

There is a passage in Leviticus, which is certainly more like an indication of the vicarious substitution of life for life than any other passage to be found in Scripture relating to Mosaic sacrifices. It is as follows, (chap. xvii. 10, 11,) "Whatsoever man there be of the house of Israel, or of the strangers that sojourn amongst you, that eateth any manner of blood, I will even set my face against that man that eateth blood, and will cut him off from amongst his people." The next verse runs thus in the Hebrew: *כִּי נֶפֶשׁ הַבֶּשֶׂר בְּדָם הוּא וְאֲנִי נֹתֵתִי לָכֶם עַל הַמּוֹצֵחַ לִכְפֹּר עַל נַפְשֵׁיכֶם כִּי הָדָם הוּא בְּנֶפֶשׁ יִכְפֹּר* thus translated, *Anima enim omnis carnis est in sanguine eumque vobis in aram dedi ad expiandas animas vestras. Sanguis enim est, qui pro animâ expiationem facit.* And the following seems to be the most exact translation of it into English.



For the life of all flesh is in the blood, and I have given it to you upon the altar to make atonement for your lives, for it is the blood that maketh atonement for life.

In reference to this sentence, probably, the writer of the Epistle to the Hebrews says, that (in the Mosaic law) without shedding of blood there was no remission of sins. See Magee's *Dissertations*, No. 38, and Outram *De Sacr.* lib. i. cap. xxi. § 10.

The meaning then given with much plausibility to this passage is as follows: No one shall eat any manner of blood, for I have given the blood upon the altar, so as to imply that the life of the animal is given *in lieu* of the life of the offerer, which would otherwise be forfeited, and that by that means he is saved from the evils which might be the consequence of the sins he has committed.

Now we may freely admit that the shedding of blood upon the altar was a very solemn act, and had some such religious meaning as made it highly expedient that no common use should be made of blood, without in the least obliging ourselves to adopt the particular theory which is here insisted on. No doubt, when man appears before his Maker, especially as one intending to confess himself guilty of certain forbidden actions, he is filled with that fear and awe, which an apprehension of the results that would arise from the displeasure of this Being naturally occasions. He naturally measures his ideas of the punishment which may follow his crime, not so much from estimating the place which it takes in the scale of offences, as from contemplating the overwhelming power of him who bears the sword of justice; and religious worship is to him a very solemn and awful act.

This is a feeling which, though by no means pleasing, is salutary, especially to minds that are too gross and sensual to be moved by other considerations, and hence it was a part of wisdom to defend the principal constituents of Jewish worship from being made common by profane uses.

Hence the prohibition of imitating the composition of the holy oil and perfume; and this was partly the reason of the prohibition of eating blood and fat—both of which were in an

eminent degree offered to God: hence, also, the restrictions laid upon the eating of the flesh of sacrifices; and to this intent we must attribute the ceremonies by which the altar, the priests' dresses, and all the furniture of the holy place were separated and made holy, as well as those annual ceremonies by which all these things were sanctified afresh, or, (as the Scriptures term it,) *reconciled* and atoned. (Lev. xvi. 16.)

And whereas it is said that the life of the animal is in the blood, this appears to be rather a physical than a theological doctrine, and as far as it has any moral effect or purport, seems well explained by Dr. Sykes, (on *Sacrifices*, p. 130,) when he says that the law prohibiting the eating of blood was with design to keep men from all cruelty and immanity, by commanding them to take away the lives of animals in the gentlest and mildest manner possible.

We require, therefore, a plainer proof than the mere juxta-position (in the verse quoted from Leviticus) of the life of the victim and the life of the offerer, to be assured that the one has a vicarious relation to the other; especially as there are Hebrew phrases which would have placed the matter beyond dispute; a most desirable object in a doctrine considered as so material to orthodoxy. Would it not have been said, as the latter Rabbins have said, "Let his blood be for my blood; his soul of life for my life, or in lieu of mine," and יהו דמו תחתדמי נפש תחת נפש, "Life for life, eye for eye"? &c.

Nor will the later interpretations given by the Jewish Doctors to an ancient form of confessions, stated in Outram, lib. i. cap. xxii. § 9, be of any great service in support of the doctrine of vicarious punishment, though much relied on by Outram in loc., by Dr. Magee, in No. 33, and by Dr. Pye Smith, in pp. 12 and 14 of his *Discourses on the Sacrifice of Christ*, Lond. 1813.

This ancient form is as follows: "Now, Lord, I have sinned, I have rebelled, I have committed iniquity, thus and thus have I done. But I return penitently to thy presence, and be this my expiation"—וְנָתַתִּי כִפְרִי; the remark of Dr. Outram is, these

last words, "let this (victim) be my expiation," as the Jews tell us, signify, "Let this victim be substituted in my place, that the evil which I have deserved may fall upon the head of this victim."

The Jews may tell us this; but the words, "Let this be my expiation," express no more than this, Let this victim remove all displeasure of God from me, let this be my cleansing; leaving the real purport of Jewish sacrifices for sin, still a subject to be ascertained from other circumstances.

We shall use but *one* further argument against the notion of the vicarious import of Jewish sacrifices; the one which Dr. Magee cites, as the fifth and last of these objections of which he volunteers a complete refutation, though it would, it seems, make no difference to his main argument, whether such objections were proved just or not.

We have already argued that the sacrifice of a victim is no emblem of vicarious punishment, because it is appointed for a variety of religious occasions where confessions of sin formed no part of the ceremony. Our present argument is the converse of this, namely, that atonement for sin being made in some cases without any animal sacrifices merely by an offering of flour, by placular sacrifices could never be implied the vicarious substitution of a life.

"To this," says Dr. Magee, "the answer is obvious, that although no vicarious substitution of a life could be conceived, where life was not given at all, yet from this it cannot follow, that where a life was given, it might not admit of a vicarious import." The question is not whether it *might*, but whether it *did actually*, and it is nothing else but giving up the question in dispute to concede, as Dr. Magee evidently does, that where a life *was* given in sacrifices, it *might not* have any vicarious import.

We must be excused from entering now into that particular description of the four principal classes of Jewish sacrifices, which we proposed to give with reference to what can be collected respecting their distinct objects and purposes. What is material to our purpose has already come under notice, though not, perhaps, in so sys-

tematic a way as might have been; but who will undertake to concentrate the scattered and uncertain rays which are dispersed through seventy-four Numbers into any luminous or well-defined form?

(To be continued.)

Homerton,

June 14, 1823.

SIR,

I AM happy in being able to transmit for insertion in the Monthly Repository, information calculated to yield pleasure to your correspondent who lately made an "Appeal in behalf of the Christian Tract Society," and equally so to another of your correspondents, ("No Eutopian,") whose remarks in the last number, (pp. 293, 294,) though apparently at first sight, intended as a sarcasm on his benevolent proposal, were obviously suggested by the most cordial approbation.—I hope "No Eutopian" will soon have the gratification of seeing, that the example set by the Bristol Fellowship Fund Society has so many imitators, that the "list" of votes "in behalf of this institution" does "occupy much room."

G. S.

*Grant by the Bristol Fellowship Fund to The Christian Tract Society.*

"To the Secretary of The Christian Tract Society.

"Bristol,

June 13, 1823.

DEAR SIR,

"I feel it a pleasure to hand you a resolution that was passed at our Fellowship Fund Meeting on Wednesday evening, viz. 'That three guineas be voted in aid of the Christian Tract Society, and the tracts be presented to the ladies and gentlemen conducting our Charity and Sunday Schools, for distribution, as they may deem proper, among the children. And also, that this resolution be recommended to the attention of each succeeding committee, as a means of usefulness, both to the Christian Tract Society and our Schools.'

"The objects of the above resolution are very perceivable. Besides the assistance afforded to the Christian Tract Society, the conductors of our schools will have *extra* rewards to bestow, for attention, good conduct and fair



promises. And these tracts taken home by the children, will, perhaps, in most instances, be read by their parents or some others of the family, and thereby their interest and value being discovered, they will, it is hoped, by degrees, lead to the cultivation of real religious principles among the connexions of the children; an object as closely connected with our Fellowship Funds and Unitarianism, as it is with the Christian Tract Society.

"But these excellent tracts must be well CIRCULATED to be read, estimated and bring forth fruit.

"I trust that the appeals in behalf of the Christian Tract Society will not be lost sight of by our Fellowship Funds and congregations having Sunday and Charity Schools, or opportunities of doing good, by the distribution of these truly valuable tracts.

"Yours, very respectfully,

"A FELLOWSHIP FUND MEMBER."

Remarks on two mysterious Doctrines of Dr. Priestley and Dr. Southwood Smith.

SIR,

June 12, 1823.

I KNOW of no sect or party altogether exempt from inconsistency, and I have always considered the Unitarians as affording a striking exemplification of this remark, in laying so much stress on their objection to the Trinitarian doctrine, from its *mystery*. When they attempt to prove that it is unfounded in the language of Scripture, they do no more than exercise that right which unquestionably belongs to every Christian; and this, in truth, is the only mode of reasoning on the subject which can be called legitimate. But when they contend, as they are too apt to do, that the doctrine ought to be rejected on account of its mysterious nature, and its obvious impossibility, they evince the same degree of prejudice which they impute to their adversaries, and act in direct contradiction to their own practice on other points of speculative theology. Without recurring to the inexplicable difficulties which meet us in every quarter, when we direct our thoughts to the operations of the natural world, I shall content myself with selecting two instances from Unitarian writers of acknowledged emi-

nence, which may serve to verify the charge I have here advanced.

In the first volume of Dr. Priestley's Institutes of Natural and Revealed Religion, (pp. 7, 8,) we meet with the following remarkable passage: after arguing that the Deity must have exerted his creative power from all eternity, he observes, "So little are our minds equal to these speculations, that though we all agree that an infinite duration must have preceded the present moment, and that another infinite duration must necessarily follow it; and though the former of these is continually receiving additions, which is, in our idea, the same thing as its growing continually larger; and the latter is suffering as great diminution, which, in our idea, is the same thing as its growing continually less; yet we are forced to acknowledge that they both ever have been, and always must be, exactly equal; neither of them being at any time conceivably greater or less than the other. Nay, we cannot conceive how both these eternities added together, can be greater than either of them taken separately."—"Is it possible," the Trinitarian may well ask, "to conceive any contradiction more palpable than those which are involved in the belief, that the creation is coeval with its Maker; that there is an eternity past which is always increasing, and an eternity to come which is always diminishing, and yet that both of them ever have been, and ever must be, precisely equal; and lastly, that these two eternities added together, will not amount to more than one of them taken separately?" Stronger language than this has never, I believe, been used by the most zealous advocate of the Trinity; but in the present day, it is satisfactory to observe, that the majority of the more liberal divines belonging to the Established Church, rest contented with the simple scriptural statement of this doctrine, without attempting a metaphysical explanation of what is confessedly beyond the comprehension of finite understandings. It is not the *essence* of the Deity which ought, in my opinion, to excite our researches, so much as his *attributes* and *character*; and he who by the united aid of reason and revelation can satisfactorily ascertain the latter, need

entertain little anxiety to know in what manner controversialists may terminate their disputations respecting the former.

It may possibly be said, that the example I have here adduced is so entirely speculative, and so little connected with human conduct, that it ought not to be placed in comparison with a subject of such universal interest as the nature of the Supreme Being. This objection, whether well or ill founded, certainly will not be alleged against the second example which remains to be noticed. I have read the last edition of Dr. Southwood Smith's *Illustrations of the Divine Government* with attention, and I may add, with much interest, though I do not profess to concur in all his reasonings. He is one of the very few writers even on that side of the question, who ascribes the existence of evil, as well moral as physical, to the will of the Almighty, as its truly efficient cause; and when this admission is traced to its consequences, it involves one of the greatest conceivable mysteries. It is somewhat singular that Jonathan Edwards, the most successful vindicator of the doctrine of *philosophical necessity*, and whose leading arguments are irrefragable, should yet hesitate in making the same admission, and should adopt the Arminian distinction, as far as it regards moral evil, that its prevalence is *permitted*, but not *ordained*, by the all-wise Ruler of the universe. He endeavours to support this distinction by a very inapt illustration taken from the sun, considered as the cause of light and heat, and as the cause of darkness and cold; but, in truth, however unwilling many persons may feel to acknowledge it, that Being who consents to the existence of any effect which he had the power to prevent, and which he has evidently taken no measures to prevent, is to all intents and purposes the cause of that effect. With more consistency, therefore, Dr. S. Smith maintains that the Deity is the cause of *moral* evil in as real and strict a sense as he is of *natural* evil, and that "he has appointed both for the same wise and benevolent purpose, namely, because he saw that they would produce the greatest sum of good."

But does not this assertion present

to the reflecting mind a difficulty, I may even say a contradiction, beyond the limits of human comprehension? Is not the free inquirer astounded, when he first perceives, that though the great and benevolent Author of Nature has forbidden, under the severest penalties, the commission of every act which can occasion evil, however remote, either to the agent himself, or to the creatures placed within his sphere of action, yet that the very evil which the Creator has thus prohibited, should in all its revolting forms, be one of the principal instruments in his own hands of producing good? The very notion that pain and sorrow should be the only, or, if not the only, at least the *best* mode of promoting joy and tranquillity, contains a mystery of which we shall in vain attempt to frame any satisfactory solution. The fact may be true, but *how*, or *why*, are questions which it is impossible to answer.

He, however, who professes an ardent attachment to the cause of truth, must not shrink from its consequences; and that man well deserves the appellation of timid, who, when convinced that any doctrine is supported by indisputable argument, dares not follow the results to which it finally leads. There are undoubtedly many persons who, while they admit that evil is adopted by the Divine Being as the most effectual instrument of good, are yet unwilling to view the subject more in detail. But with all their reluctance, there is no escape, unless they voluntarily relinquish their claim to the character of sound reasoners. Be their timidity what it may, they cannot avoid conceding not only that the accumulation of sorrow, affliction and suffering, which we observe in the various gradations of society, is ordained for the purpose of increasing the amount of human happiness, but that all the crimes, the depravities, the atrocities of the worst part of the species, are selected as the best possible means of promoting the ultimate purity and felicity of the delinquents themselves. The most flagitious enormities that ever stained the moral character, must be regarded as the best instruments which could have been chosen for effectuating the designs of infinite benevolence. What-



ever is most revolting in the catalogue of human crimes, adultery and incest and murder, with all their terrific effects, must be viewed as the best modes which unlimited wisdom could devise of leading the perpetrators of these offences to spotless purity and endless peace. All the deeds, cruelty and bloodshed which took place during the existence of the Jewish polity; all the excesses of impurity and profligacy prevalent among the most polished nations of antiquity; all the sanguinary proceedings of the Inquisition in the darkest period of papal superstition; and all the enormities and tortures of the African slave trade in more recent times, though in direct contradiction to the laws of God, and the general interest of society, though at variance with the plainest precepts of Christianity, and the best feelings of the human heart, must appear to those who adopt this theory of the origin of evil, to be nothing more than the wisest preparatory measures that could be ordained for the moral improvement of the race of man, and to constitute an essential part of that divine system of education by which the mind is to be trained to perfect virtue and interminable happiness. In short, the worst crimes of the very worst man that ever imbibed the breath of heaven, must, according to this view of things, not only contribute to the permanent prosperity of the world at large, but must be deemed absolutely requisite for the ultimate perfection of his own character, and for the final completion of his own welfare.

In spite, however, of these consequences, it is strenuously maintained, that without this explanation of the existence and tendency of evil, it would be impossible to vindicate the Divine character; for if benevolent at all, it must be infinitely so; and nothing can be more truly preposterous than the attempt to reconcile the boundless benevolence of the Creator with a preponderance of misery among his intelligent creatures.

While the preceding doctrines, therefore, involved as they are in difficulty and contradiction, are advocated by Unitarian writers of eminence, they must, in my apprehension, be destructive of the argument, advanced by the

party to which they belong, against the mysterious nature of some of the orthodox opinions of the National Church.

CLERICUS CANTABRIGIENSIS.

*The Nonconformist.*

No. XXVII.

*An Essay on the Causes of the Decline of Nonconformity.*

**T**HERE are few subjects that appeal with a stronger interest to man than those which stand connected with religion. Whether it be viewed in a moral or in a speculative light, or presented as a matter of history, it affords ample scope for interesting reflection. No sooner does the attention become awakened to its importance, than the mind seeks relief in an external profession, and it then obviously becomes a question of some interest, Under what form has the teaching of it been best administered?

From the period of the Reformation, and indeed long before, there have been various religious bodies in the nation, contending for supremacy, and all upon the reasonable presumption, that the scheme they proposed approached the nearest to scripture and to antiquity. If the means adopted for deciding their pretensions had been equally rational, truth would have stood some chance in the contest, and good sense would not have been offended. But the current of history goes to prove that nothing is so arbitrary and unnatural as the ascendancy of religious sects. From the reign of Henry the VIII. to that of Elizabeth, and within the short space of twenty years, the national religion underwent four or five several changes, to suit the temper of the sovereign; and, at each change, the foregoing profession was proscribed as false and impious. When James I. ascended the throne, the ecclesiastical fabric, reared by Elizabeth, was thought to be in jeopardy, the new king having been trained in the hot-bed of Presbyterianism. That it was not then overturned, was owing more to the humour of James, than to any want of pliability in the Parliament or the nation; for it is pretty evident that the bishops and courtiers were looking forward to such

an event. Its subsequent overthrow, in the reign of Charles I. was owing to the power of the sword; and in the course of a few years parties became so equally balanced, that, at the Restoration, it fell to the monarch to decide their pretensions, by throwing his own weight into the favoured scale.

The reign of Charles II. was eminently the triumph of Episcopacy: For, notwithstanding there was a considerable party in opposition to it, yet, it then became more entirely identified with our political institutions; and the powerful circumstances of interest, education and habit, gradually rendered it the predominant religion. The power thus acquired, enabled the party to make its own terms at the Revolution, and to counteract the liberal principles of the new king, whose influence extended no further than to curb the passions of the more violent, and to restrain their talent for doing mischief. From this time, the interest of the sovereign became closely identified with that of the church-established, and has continued so to the present day.

It would throw some light upon the subject of this inquiry, if we were to search into the reasons that may be supposed to have operated upon our former sovereigns in retaining the present hierarchy. But the space allotted to me will not allow of a detailed narrative. At the time of the Reformation, the world was governed by arbitrary monarchs, who had emancipated themselves from the trammels of the feudal system, and, by a train of circumstances, were enabled to consolidate, in their own persons, the power that had been before divided between the aristocracy and the clergy. England then possessed the same constitutional forms as at present; but the legislative branches were without vigour, and betrayed a passive submission to the nod of the monarch.

As the Reformers were divided in their notions upon church-government, if they had been left to themselves, each party would have followed its inclinations in the selection of a discipline, and the different forms of religion, in common with other institutions, would have reaped the benefit of improvement afforded by increased

knowledge and experience. But so enlightened a procedure squared as little with the policy of the sovereign as with the temper of the age. The arm of improvement was to be paralyzed by a dull monotonous uniformity, and the rights of thousands sacrificed to a state-policy veiled under the name of religion.

As Elizabeth and her successors governed with an absolute sway, the retention of the supremacy was with them a matter of first-rate importance, not only as it increased their power and patronage, but as it furnished them with a numerous body of auxiliaries, whose interests were closely connected with their own. Another reason that may be supposed to have influenced them was, the consonance of this form of ecclesiastical government with that of the state. The hierarchy contained within its bosom a vast variety of official personages of different degrees, including a wealthy aristocracy, whose revenues enabled them to vie with the nobles, with whom they held equal rank; and, being expectants of preferments, they swelled the troop of courtiers, and gave éclat to the splendour of royalty. A third consideration was the lax discipline of Episcopal Churches, which put fewer restraints upon the indulgencies of the court than were consistent with the more rigid forms of Presbyterianism. Far be it from me to insinuate that Episcopalians are necessarily less strict in their morals than other people. Human nature is pretty much the same under every profession of religion; and when temptations are thrown in the way, unless checks are provided, the bad passions will find a vent. I speak merely of the effect of the system under the comprehensive denomination of a national church.

The long reign of Elizabeth had a powerful tendency to consolidate the interests of Church and State. This union was farther strengthened in the reign of her pedantic successor James I., whose absurd notions of government found numerous abettors amongst an order of men, to whose religion he became an easy convert. The vexations which he suffered them to inflict upon the Puritans, drove them still farther from the Church, and, com-



bined with his practice of kingcraft, in which he prided himself, laid the foundation of those troubles which produced an explosion in the next reign. The tyrannical government of Charles I. occasioned a greater intermixture of religion and politics, the Episcopal party siding generally with the Court, and the friends of liberty with the Puritans. In the conflict that ensued, the King and the Church fell victims to one common cause, and a Presbyterian Establishment arose upon the ruins. This new order of things, however, was but short-lived, being replaced at the Restoration by the former Episcopacy. King Charles II. had long decided with his grandfather, that Presbyterianism was not a fit religion for a gentleman, although he had formerly sworn to maintain it: so that, dismissing with his characteristic politeness the friends who had brought him back, he at once threw himself into the arms of an order of men who gave him but little disturbance in his pleasures, and administered to all the political vices of his reign. Thus Episcopacy became established upon a more permanent footing than ever; and the laws which were enacted for its protection in this and some following reigns, together with other circumstances, such as a monopoly of privilege, the decreased power of the crown, and the sentiment of society in its favour, have given to it a stability which is not likely to be shaken, excepting by some sudden national convulsion that shall involve both Church and State.

The triumph of the Church of England was the signal for the ruin of her opponents; but it was accomplished gradually, and by other methods than those she had prepared for the purpose. That religious sects participate in the general fluctuations of society, is a matter rather of history than of speculation. The causes which produce them being less obvious, are liable to be mistaken; and, as greater tenacity is usually brought to bear upon religion than upon other subjects, the avenues to truth are narrowed accordingly. A slight glance at the history of Nonconformity must convince any one that it has undergone material changes, both in its internal economy and in its political attitude. It is also equally evident that these

alterations have not been in its favour; but by what means they have been brought about, must be a subject of anxious inquiry to all those who feel any concern for its welfare.

In the discussion of this question, it will be necessary to refer back to the reign of King Charles II., when the relative condition of the two parties became essentially changed, and in a manner finally decided. At the period of the Restoration, the Nonconformists probably outnumbered their adversaries; but the favour and patronage of the monarch soon reversed the balance. The religion of the Court will always influence that of the people, and draw within its vortex the majority who never think, as well as numbers who have private interests to gratify. Whatever stimulates the ambition, feeds the avarice, or dazzles the senses, comes with too powerful a recommendation to be resisted by persons who are not under the influence of religious motives; and these always constitute the bulk of mankind. The Episcopalians now obtained a position in the state which they had never before known, whilst the Presbyterians were subjected to penalties equally new and monstrous. Oaths and tests were invented to exclude them not only from the churches, but also from the universities, the magistracy, and in general from all offices, civil, ecclesiastical and military. The monopoly thus given the favoured sect had an important influence upon the cause of Nonconformity, the effect of which continues to the present day.

If we look at the relative character of the two parties, there is no reason to suppose that the Nonconformists were at all inferior to their adversaries. The ministers generally had received a liberal education at one of the universities, and were not only good scholars, but well versed in ancient and modern literature. They were also pre-eminently distinguished for an attention to their official duties, and cultivated habits of personal piety. As for the people who attended upon their ministry, they were not only irreproachable in their moral conduct, but remarkable for their punctual observance of religious duties; and they patiently suffered the reproach of Christ rather than conform to a church which they consi-

dered as nothing better than a worldly sanctuary. Notwithstanding the frowns of the Court, their cause was still patronized by many persons of wealth and consequence, who frequented their private meetings, and cheerfully paid the fines that were levied upon them for so doing. As a farther testimony of their affection for the cause, many of them received their ministers as inmates in their houses, either in their official character as chaplains, or as tutors to their children. But others, who were not so fortunate, "had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments; they wandered in desarts and in mountains, being destitute, afflicted, tormented; of whom the world was not worthy." Many of them were compelled to seek refuge in a foreign land, whilst others, who staid at home, could, like former confessors, declare themselves "strangers and pilgrims upon earth, seeking a better country, that is, an heavenly." That these excellent men were sincere in the cause they espoused, no man can for a moment doubt who contemplates their sufferings, and the noble sacrifice of temporal good which they made upon the altar of conscience.

The reign of Charles II. was eminently that of science and of literature. In the production of this character, the Nonconformists are entitled to no inconsiderable share, having, in the course of their residence at the universities, superintended the education of many of the great men of the period; and in other respects they contributed largely to the general stock. Many of them were not at all inferior in critical learning and in polite literature; but in their contributions to theology, and to those branches of knowledge that pertained more immediately to their profession, they far outstripped their adversaries. In the number, extent and value of their writings, the Nonconformists of this period may be safely compared with the writers of any age or nation, and are entitled to rank amongst the fathers of the church. If they paid less regard to the ornaments of style than some of their opponents, they abundantly made up for it in the matter of their writings, which contain a mine of theological wealth, not easily to be exhausted. Upon controversial sub-

jects, they argued with the skill of practised polemics; and their devotional books discover a manliness of piety, with a fervour of affection, suited to any age of the Christian Church. The writings of Owen, Baxter, Bates, Charnock, Poole, Flavel, Gale, Manton, Goodwin, Jacomb, Alsop, Clarkson and Howe, besides a multitude more that might be named, have outlived their own and the succeeding age; and will probably survive as durable monuments of their own fame, and of the cause which they espoused. Upon the whole, if this is to be regarded as the period of triumph to the Church of England, so it was, in many respects, the golden age of Nonconformity.

In the course of this reign, the terms of Conformity underwent a material change from the requisitions of its former standard. By the Act of Uniformity, passed at its commencement, those who were to officiate as ministers, were not only to declare their belief in the Thirty-nine Articles, and to swear canonical obedience, but also to avow their unfeigned assent and consent to all and every thing contained in the Book of Common Prayer, which, had it been more free from error than it is, was a most absurd and tyrannical requisition. By subsequent Acts, all persons who undertook office, either in Church or State, were enjoined certain political oaths, calculated only to bind fast the chains of slavery, and to tie up the consciences of men from that free exercise which is the prerogative of their nature.

During the same period, the controversy with the Church of England underwent some important changes. Most of the Nonconformists objected not only to the ceremonial part of her worship, in common with the early Puritans, but also to the existence of the episcopal order as distinct from the pastoral; and there was a considerable number who began to question the propriety of connecting religion with the state. Encompassed with the chains of slavery, as the nation was at this time, it is pleasant to find a noble spirit here and there bursting its fetters, and proclaiming the political rights of mankind. The writings of Milton and Owen, and Marvel and Locke, were, in this re-



spect of essential service, and created a new æra in the history of religious liberty.

The abettors of the state religion in this reign, who appear to have taken for their exemplars those worthy models of a zeal for rigorous Conformity, Philip II. and Lewis XIV., ardently expected that their inquisitorial proceedings would deter the people from following their pastors; and that by cutting off the means of education, they should effectually prevent a succession of able ministers from rising up to vindicate their cause. In both these respects they were disappointed. Persecution made confirmed enemies of some that might have been friends, and gained others from a principle of compassion to the distressed; exemplifying a common observation, that a religion flourishes most when stimulated by opposition. Like the ancient apologists for Christianity, when smarting under the rod of the Heathen emperors, many of them employed their privacy in writing vindications of the cause for which they suffered; and the zeal and ability which they brought to the work, had a considerable effect both in clearing their own conduct and in confirming the people in the principles for which they contended. As many of the Nonconforming clergy were men of learning and talents, and had acted as tutors in the universities, they were well qualified for superintendents of academies, which they now instituted, partly for their support and partly for the purpose of training up ministers who should afterwards take their places, and be the means of perpetuating a cause which they considered to be that of truth and piety. Perhaps nothing tended so much to annoy their adversaries as their employment in this way, as it defeated their expectation that the cause of Nonconformity would die with the ejected ministers.

From the stormy period of civil commotion and arbitrary government, we now turn to the Revolution in 1688, when the political condition of the Nonconformists became fixed by law, and freedom of worship was guaranteed to them by the Act of Toleration. In enlightened views, the new king was a century before his subjects. His own principles were decidedly

those of liberty; and he possessed a benevolence and single-heartedness that unfitted him to play the tyrant, or even to controul the factious disposition of his subjects. Had his means been equal to his inclination, he would have put an end to all political distinctions upon account of religion, being well satisfied both of their impolicy and injustice. But the power of the crown, when it might have been beneficial to the people, was greatly diminished; and the personal influence of King William was scarcely sufficient to protect the Nonconformists from persecution. In the following reign, the monster stalked abroad with a firmer step, and had nearly succeeded in bringing back the nation to the same state of priestcraft and slavery, from which it had been redeemed by the kindly genius of King William. But the death of Queen Anne saved the nation from this catastrophe, and the Dissenters from their fearful situation.

In the interval between the Revolution and the accession of the House of Hanover, the Nonconformists continued to maintain that respectability of character which challenged and procured the respect of their adversaries. A few of the Bartholomean confessors still continued upon the stage, to give countenance to their younger brethren; and the rising generation of ministers, who had received a liberal education, continued with nearly the same success the designs of their predecessors. Many of them were their sons in blood as well as in the faith: possessed of solid learning, they were able advocates of the cause they had espoused, as well as of the common Christianity. By their judicious labours in the pulpit, their pious instructions in private, their attention to catechetical exercises, and their valuable productions from the press, as also by their schemes for perpetuating a learned ministry, they kept alive the interest of Nonconformity, and it continued to flourish in their hands. As the State had laid aside the engine of persecution, they now began to erect meeting-houses in more public situations, some of them spacious and substantial; and they were well filled.

The people, trained under these

excellent men, proved themselves every way worthy of such instructors. Their congregations were numerous and respectable. In some towns the corporation was of this profession; and it was no uncommon thing for the principal families in the neighbourhood to pass by the parish church on their way to the meeting-house. Several of the nobility and gentry had been educated under Nonconforming tutors, and still continued the practice of retaining them as chaplains and tutors. Uncorrupted by the profligacy of the times, by the temptations of the court, or the servile compliances of those around them, they held fast the profession of their faith without wavering, and sanctioned the religion of their forefathers by an attendance upon the same forms of worship.

With the reign of Queen Anne ended the hopes of the high-church party, and the persecution of Dissenters by the civil power. George I. being of a different religious profession from the sect established, felt no sympathy with its prejudices, and would have extended the boundaries of toleration had the scheme been practicable. He clipped the wings of the clergy by overturning their convocation; and his successors in royalty have discovered the same tolerant disposition towards the Dissenters. But this sunshine of prosperity, however desirable, has been far from favourable to the Dissenting interest. To whatever cause it may be owing, it is certain that from the period of the accession of the House of Hanover, it has been visibly upon the wane. This declension was more particularly apparent in the reign of George II., and in the earlier years of his successor, when many meeting-houses in various parts of the kingdom were shut up for want of support. This circumstance sufficiently marked a numerical declension; but there were other particulars in which the signs of decay became manifest.

At this time the snares of the world and the deceitfulness of riches had drawn aside from their ranks most of the leading persons in their communion. Many of the clergy, also, ran the same race of Conformity as the laity. Of the elder ministers, who continued stedfast to their principles,

there were many who distinguished themselves by their learning and talents, by their personal piety, and by their valuable writings. As they grew in years, however, their congregations declined; and the younger ministers who took their places, being deficient in popularity, were unable to support a drooping cause. There was also a considerable alteration in the style and matter of their preaching, which was but ill adapted to the capacities of their people, and often involved topics in which they felt but little interest. It is no breach of charity to observe, that the race of ministers which sprang up about the middle of this period, was by no means equal to those which preceded it, either in ministerial qualifications, or in attachment to the cause. On account of the expense incurred at an university, some of them had received but a slender education; whilst, in some instances, they were taken into the pulpit without any previous preparation. The injury that must accrue to any cause from its falling into the hands of ignorant or half learned-men, was soon exemplified in the case of the Dissenters. Their adversaries began to treat them with contempt, from which their pretensions to piety could not redeem them; and they sometimes courted it by their folly and indiscretion. Destitute of the spirit of their profession, some of their ministers quitted it for trade, whilst others combined them together, and thus rendered themselves unfit for either. The little encouragement that was given to Dissent, deterred persons of any property from bringing up their sons to the Dissenting ministry. The consequence was, that their preachers were usually taken from the inferior ranks of life, and being wholly dependent upon their people for support, their incomes were generally small and precarious. Thus circumstanced, and destitute of that polish and refinement which are the effect of education, it is no wonder that they sunk from that station in society which was occupied by the earlier Nonconformists.

Another very material circumstance that affected the prosperity of the Dissenters during this period was, the divisions that took place amongst them upon questions of dogmatic theology.



The strife first began with the Neonomian controversy, which had scarcely subsided, when they found themselves involved in disputes concerning the Trinity. The Synod at Salters' Hall, in 1719, still farther widened the breach, creating unjust suspicions and angry feelings between brethren who should have united in support of the common cause. Those who are not acquainted with the history of that event, can have no conception of the animosity which it occasioned, nor of the unfavourable aspect which it had upon the cause of Dissenters. Several of their ministers immediately quitted their stations and their profession; the laity went off in numbers to the church and to the world; whilst too many of those who continued stedfast in their principles, converted the pulpit into a forum for inflaming the bad passions of their auditors. After this, other questions arose both in divinity and in philosophy, and occasioned disputes among the learned; some of which interfering with the generally-received opinions, added to the unpopularity of the propagators, and caused the meeting-houses to be deserted. But next to the disputes concerning the Trinity, perhaps the most fruitful source of contention has been the controversy relating to grace and salvation. The speculations of many upon these subjects, led them to entertain notions of the Divine government that were apparently inconsistent with morals. Antinomianism in its various grades took root in many congregations, corrupted the members, and carried desolation in its train. The blighting effects of this noxious weed have been manifested in the endless divisions and sub-divisions which it has occasioned, owing to disputes between the minister and his people, and the people with each other, upon subtle distinctions, the meaning of which must be unintelligible to the many, and when comprehended, of doubtful utility. Such proceedings have contributed greatly to bring the cause of Dissent into disrepute, and have occasioned many persons to doubt the eligibility of a scheme of church-government with which so much discord is compatible.

[To be concluded in the next Number.]

Homerton,

June 18, 1823.

SIR,

I RECEIVED a few days since a letter from America, which, should you deem it worthy of being recorded in the Monthly Repository, is at your service. The contents afforded me much greater satisfaction than I could have anticipated. For, although the General Baptists may indisputably be said to have had the honour and happiness of contributing their full share to the recent spread of Unitarianism, as they have supplied nearly the whole of the Missionaries employed by the Unitarian Fund Society; yet I did not expect to find that, in the new world, so large a body of their brethren were avowedly Anti-Trinitarians. To me it has long appeared, that the leading principle of the Baptists, viz. that religion is altogether a personal concern—parents not being able to do any thing for their children, as such, which can place them in a more salvable state than they are by nature, or which can entitle them to the appellation of Christians, till they become so from conviction—has a tendency to the ultimate adoption of rational views of Christian truth and honourable conceptions of the character and attributes of the *Father Almighty*. In apparent proof of this tendency, I might refer to numerous instances in which ministers and others of the Particular Baptist denomination, have abandoned the doctrine of unconditional election, and have found satisfaction alone in the persuasion that the MAKER of all is the *equal* and *impartial* Father of the whole human race, the only proper object of their devout adoration and supreme affection. To omit, for the present, other names, permit to instance those of Messrs. *Wright, Vidler, Marsom* and *Lyons*. And your readers will find from the following letter, that among the Particular Baptists in America, some of their most popular preachers, with their respective churches, have been excommunicated expressly on the ground of their attempts to subvert the doctrine of the Trinity. Of the ministers of the *Sabbatarian Baptists* also, some are, it appears, “*strenuous Unitarians*.”

It may, perhaps, strike your readers as being remarkable, that it is in connexion with these last-mentioned ministers alone, the term *Unitarian*

occurs in the whole letter; but this is probably to be accounted for on the conscientious objection of the writer and his brethren to any other religious designation than that of "*Christians*." I am not aware that any account has hitherto been published in England, of so large a body as that of the American "*Christians*" being "*Anti-Calvinistic*" and "*Anti-Trinitarian*;" but this is another encouraging proof that, however zealous our brethren may be, who assume the exclusive title of *orthodox*, those views which Unitarians regard as more honourable to God and his CHRIST, are rapidly gaining advocates in denominations in which our most sanguine hopes would not have led us to hope they could be found. It is probable that "*The Christians*" may not approve of all the opinions avowed by the majority of English Unitarians; but it is a subject for devout gratitude, that they are fellow-labourers with those who, in Great Britain, believe, that the Saviour did not mean to mislead his followers, and could not be mistaken when, addressing the FATHER, he said, "This is life eternal, that they might know thee, the ONLY TRUE GOD, and *Jesus Christ* whom thou hast sent."

I have, Sir, only to add, that I have every reason to suppose the utmost reliance may be placed on the statements of Mr. *Potter*, as he consulted the printed records of the different classes whom he describes, and as I have this day seen another communication from America, in which the writer says, "Mr. *Benedict* told me he had given Mr. S.'s letter to a *Christian* emphatically so called, to answer it."

G. S.

"Cumberland, Rhode Island,  
North America,  
April 19, A. D. 1823.

"RESPECTED SIR,

"The only apology which I have to offer for troubling you with this communication, is the possession of a letter subscribed by you, and addressed to 'Elder David Benedict, of Pawtucket, R. I.,' dated Hackney, near London, Sept. 10, 1818.' The cause which brought your letter into my possession will appear in the sequel, as will more obviously the reason of my presuming to answer. Consider-

ing the very imperfect history of the American Baptists, it will be impossible for me or any other person, at this period, to solve your numerous inquiries; and should I even succeed in augmenting your funds of information in a very limited degree, I shall feel that my feeble endeavours are crowned with a success very desirable.

"Omitting farther preamble, I will proceed to state that there are in the United States, nominally, five denominations of Baptists, viz. Calvinistic, Seventh-day, Six-principle, and Free-will Baptists, and Christians. These are also properly classed under the two following heads, as expressive of their peculiar tenets, viz. the Calvinistic and Arminian Baptists. The Calvinistic answer to your '*Particular*,' and the Arminian to your '*General Baptists*.' The former denomination is considered Calvinistic; the four latter, Arminian: and in order to give you some idea of them, we will speak of them under their respective heads.

#### "I. CALVINISTIC OR PARTICULAR BAPTISTS.

"As you evince no wish to be informed concerning this denomination, but little will be said. In most of the States they have become popular, and embrace many large and flourishing churches. Their preachers are better educated than those of any other Baptist denomination. Certain feuds, which have recently crept into some of their associations, have deprived them of some of their most popular preachers, with their respective churches, and threaten material prejudice to the denomination at large. The principal subject of contention is the doctrine of the *Trinity*, which the disaffected essay to deny, and thereby invariably subject themselves to excommunication.

"This denomination is strictly Calvinistic, and its communion partakes of the same restrictive character; being *open* to none except those of their own '*faith and order*.' Elder *Benedict* has written *their History*, which accounts for the mistake under which your friend, Mr. *Richards* laboured. Previous to the appearance of Mr. B.'s work, it was expected he would give a faithful and impartial History of the Baptists in general;—but he said but



little of any Baptists except his own. Aside from that History, Elder B. is an excellent man, and were he not fettered by illiberal and circumscribed creeds, he would unquestionably be a liberal and useful preacher.

## “ II. GENERAL BAPTISTS.

“ 1. *Seventh-Day Baptists*.—This denomination being of European origin, perhaps your knowledge of it is sufficient; however, I will observe, they have an association called ‘*Seventh-Day Baptist General Conference*,’ consisting of (according to their minutes for 1821) sixteen churches, and embracing perhaps between two and three thousand members. Owing to the inconvenience of observing the Seventh Day in communities where the First Day is more generally considered the Christian Sabbath, this people had greatly decreased until 1805, since which they have realized some very salutary accessions to their communion. For a more particular account of them, you are referred to Elder Robert Burnside, pastor of the Seventh-Day Particular Baptist Church, near Devonshire Square, London, between whom and Elder Bailey, the Secretary of the General Conference here, there is a regular correspondence. Mr. Bailey has represented his people to be Trinitarian, which is not the case as it regards them as a people, some of their preachers being strenuous Unitarians. They publish a *Quarterly Magazine*, which is principally devoted to the dissemination of their own favourite views. There are also a few other churches scattered round in various parts of the United States, which are a species of that order, but being believers in an open communion, &c., they are not associated with the General Conference.

“ 2. *Six-Principle Baptists*.—This sect of Baptists consists of about fifteen churches in the United States, and the probable number of communicants is 1500. They pretend to derive their name from the preceding part of the sixth chapter of Hebrews, to which they profess a close adherence. In doctrine they are Anti-Calvinistic, and are Trinitarian, and in their communion they are limited to their own ‘faith and order’ exclusively. The imposition of hands ‘subsequent to baptism’ is thought an

indispensable pre-requisite to church membership. For a few years past they appear to have experienced no material increase or diminution.

“ 3. *Free-will Baptists*.—The first church belonging to this denomination was planted in the town of New Durham, State of New Hampshire, in the year 1780; since which their increase has been, and continues to be, rapid and regular, and they are now scattered throughout various parts of all the Northern States. On examination of their minutes for December 1822, I find reported 213 regular churches and 10,025 members. In sentiment they are Arminian and Trinitarian, but their communion is accessible to Christians of regular standing, of all denominations. The ministers of this sect, like the Methodist circuit preachers, accustom themselves to travel and preach, though some of them attend more particularly to the superintendence of the churches. Their churches are organized into what they call *Quarterly Meetings*, and these *Quarterly Meetings* erect, by delegation, a *Yearly Meeting*, in which the more important business of the denomination is transacted. A few years will find this a more flourishing people than the Calvinistic Baptists, if we may be permitted to found our judgment on present prospects.

“ 4. *Christians*.—This sect has always been considered a species of Baptists, as they administer baptism in no other way than by *immersing* the candidate. They quote Acts xi. 26, xxvi. 28, 1 Peter iv. 16, in defence of the name which they have assumed, and by which they seek only to know and be known as a people; regarding all others as the invention of men. The first church of this denomination was planted in Portsmouth, New Hampshire, in the year 1803, since which they have spread extensively throughout nearly all the Northern and Southern, Eastern and Western States, and are now the most numerous of all the General Baptists. They have now about *two hundred and fifty* churches, and their communicants are computed at between 15,000 and 20,000. Many of their churches are large and respectable; and the whole of them are organized into *Conferences*, and these *Conferences* have erected another, by delegation, called ‘*The*

*United States' General Annual Christian Conference,* which convenes in the month of September, and usually continues in session about a week. The subordinate Conferences are, at present, thirteen in number. The Christian denomination, being the last that has arisen in America, has experienced great opposition from old and popular sectaries; but their preachers, being fired with a holy zeal, and accustomed to '*endure hardships as good soldiers,*' have pressed through violence, borne reproach, and, by the grace of God, have reaped an abundant harvest. They have many of the peculiarities of a denomination yet in its infancy. Useless forms and ceremonies they profess to reject, and are in the custom of adopting scriptural expressions, and rejecting what they regard as the '*doctrines and commandments of men.*' They disdain the application of the term Rev. to the clergy, on the ground that it belongs to Deity alone. They are in sentiment Anti-Calvinistic and Anti-Trinitarian. They receive the Scriptures as their *only* rule of faith and practice; consequently reject all other creeds and articles of faith.

"As my paper will soon arrest my progress, I must proceed to make some general remarks, and close. The American Baptists consider '*regeneration*' an indispensable qualification for baptism, and those who admit *open* communion require all their communicants to have experienced vital holiness. They all believe that the misery of the finally impenitent will be of equal duration with the felicity of the righteous, except a *few* of the *Christians*, who believe in the complete *annihilation* of the wicked. The Baptists have a few colleges and other seminaries of learning under their patronage. The National College at the seat of Government is under their jurisdiction.\* Some of the preachers of all the Baptist denominations are regularly educated, and others become preachers by the exercise of their respective gifts; but in all cases, those who are admitted to administer the ordinances of the Lord's House, are

required to first enter it themselves by the Door—Christ Jesus. Most of the ministers are supported by salaries raised by voluntary subscription, and not by constraint. The salaries of the preachers are in general so trifling, that they are not calculated to enrich them, though they afford ample means of subsistence. Some being able to support themselves, do not accept salaries.

"I have now given you some general ideas of your brethren in America, and though they fall short of a reply in full to all your questions, may lay a foundation for you to obtain the sought-for information. I have striven to be correct in my succinct view, but this must rest on the documents in my possession, from which I derive my information. I am pastor of a church connected with the Christian denomination, and Mr. Benedict referred your letter to me to answer, as you were mistaken in his being a General Baptist: he, however, professes a friendship for you and your people. It would be very pleasing to me and to all our people to hold a regular correspondence with our transatlantic brethren. We might soon, if desirable to you, send messengers to your Assembly, and receive yours in our General Conference, by which we might be brought more intimately acquainted. As I am young and unmarried, I could realize no greater pleasure than that of visiting my brethren on that side the Atlantic, beholding their order and uniting with them in preaching Jesus and the Resurrection; but a deficiency in property must prevent such a voyage, and chain my feet to the American shores.

"In about two weeks I expect to commence the publication of a large religious newspaper, to be devoted to theological discussion, &c.; of which I am sole editor and proprietor, and am desirous of possessing some of your English publications, from which to derive some matter for it. If you, or a society for that purpose, will procure a quantity of late Magazines, &c. &c., and send me by the first vessel that sails to our ports, I will immediately on their receipt, collect a quantity of our publications and send you. Perhaps you might make an arrangement with the publishers of

\* This, it is presumed, must be understood to apply exclusively to the *Particular Baptists*.



certain religious works to send theirs and receive mine in exchange, by which we shall obtain a better knowledge of what is going forward.

"In the holy bonds of the Gospel, I am affectionately yours,

"REUBEN POTTER, Jun.

"Should you be able to comply with my request, in forwarding a collection of periodical works, the *sooner* you send them the more the favour will be enhanced. Letters from you and any of your friends, will be gratefully received, and be certain of receiving the *earliest* attention.

"If you wish to open a correspondence with either of the other denominations, I will refer you in my next to ministers who will be happy to unite in it. As my writing is scarcely legible, and I have had but little time to devote to it, I fear you will not be able to read me. Inaccuracies you will please to excuse. Let me hear from you soon.

"In great haste, I am yours,

"R. POTTER, Jun.

\* \* "The title of my paper is the *Gospel Palladium*.

"Mr. G. Smallfield,

"Hackney, England."

SIR,

June 10, 1823.

CAN any of your correspondents or readers inform me, where the Rev. John Hope, formerly Tutor of Warrington Academy, (mentioned in the Theolog. Repos. Vol. VIII. pp. 4, 86, 577,) was educated, and at what age he commenced his studies? What was his father's Christian name? and where he resided when John was born?

A CONSTANT READER.

SIR,

MR. BELLAMY (who has distinguished himself as a Hebrew scholar) has somewhere said that we can have no other conception of the Deity than as embodied in the person of Jesus Christ; and that, in our prayers, we address a reality only so far as we have the image of Jesus Christ before us. This may seem to come strangely from one familiar with the Jewish Scriptures; who must have known that the worship of God

amongst the Jews previous to the Christian æra, could not possibly embrace the views of Christians of the person of Christ.

And yet, Mr. Editor, this gentleman's notion frequently recurs to my recollection in my intercourse with persons holding the popular creed, and suggests a somewhat formidable difficulty in regard to the adoption of Unitarian views by plain, unlettered minds. It has, I believe, been often hinted, the Unitarian doctrine is too abstract and philosophical; too rational (I had almost said) for popular belief; but, thinking as we do, the Scriptures most clearly teach the worship of a Spiritual Being, (not Jesus Christ, but a Being in a high spiritual sense, the Father of Jesus Christ,) I feel more affected, Sir, by the difficulty which seems to attend the competent conception and grasping of the idea of such a Being by uncultivated minds. It will occur to many of your readers, how relieved such minds seem, the instant they associate the person of Jesus Christ with the Godhead; they then expatiate with all freedom on a "pardoning God," a "merciful God," &c.; and if their *convictions* are not very clear, their *feelings* seem then to have an object to which they promptly attach themselves with grateful, fervent affection.

Conversing lately with a well-meaning female of the Establishment, who seemed peculiarly happy in a new religious experience, I found it impossible to fix her view for a moment on the Deity separate from the personal image of the Saviour. She notwithstanding declared she prayed to God, and, I had some reason to believe, used a language in prayer that might seem almost correct and scriptural to Unitarian Christians. But, till the person of the Mediator was in her view, her ideas seem to have been without an object, and her words without meaning. For my own aid and guidance, Mr. Editor, I shall be happy in the suggestions of any of your intelligent readers on this difficulty; and beg to ask them, whether we may not (for a creature of sight and sense as man is) refine too much in the worship of God, and reject the aid of the senses and imagination more than it could ever have been intended we should do? For my own part, I freely

confess the difficulty I have ever felt to *lay hold* on the Deity, (reverently using the words,) without the aid of a natural object or moral relation borrowed from things of the earth; and, perhaps, in minds of the noblest powers, the idea of the Deity in its grandeur and excellence, is least of all separable from great and beautiful objects submitted to the senses. It certainly seems a beautiful accommodation to human imperfection, and must be acknowledged a very lovely feature of Christian truth, that it presents a Deity to us under the parental relation, and thus greatly aids the struggling mind of man; at once enabling the understanding in some measure to grasp the object, and making it dear and interesting by touching the sweetest affections of the heart. Might not, Sir, the Christian worship of the Father be aided by means which seem to be studiously rejected by the Reformed Christian Churches, and particularly by Noncons of our denomination? Would it essentially violate the law of pure and spiritual worship to introduce any more sensible *media* of adoration amongst us? It appears to myself, we aim at a simple abstract worship which wars with human instincts, and a character of mind inseparable from the circumstances of human life; and that we deny our devotional sentiments the benefit of associations which might aid their fervour without injuring their purity. The burst of adoration suggested by the blue sky or green earth is surely correct and good; and devotional feeling never more pure and amiable than when prompted by the winds and the waves, the woods and the streams, the valleys and the mountains, &c. We have music and poetry in our worship; might not painting and sculpture also assist it? I suggest this with misgivings, aware of the shock of it to the severer character of Nonconformity, and the simplicity of our Unitarian faith. But may we not be superstitiously afraid of superstition? And, though the spirit and principle of religion must ever be one and the same, must not its modes and forms be accommodated to the character of the age, and ever modified by the prevailing standard of intellect and taste? It was once asked, (with a little ill-nature perhaps,) who ever thought of

the charms of poetry in connexion with the Unitarian question? But, Sir, would not our cause be more acceptable to certain classes, if we drew it off more from the *dryness* of a theological argument, and brought it in closer contact with the elegant arts of life?\*

But I am trespassing, Sir, and need your indulgence for the inconsistency of adverting to the question of facilitating the success of Unitarianism with the higher classes, when my original object was, to consult your correspondents on the best mode of obviating the difficulty first alluded to; namely, that of unlettered minds to form any conception of the Deity without the aid of personality; that is, (what is usually the case,) without the human form of Jesus Christ being suggested to the imagination.

ALBANUS.

Dr. J. Jones on Gen. iv. 26.

NO passage in the whole range of literature, sacred or profane, is so widely mistaken, or the mistake of which has opened so wide a door to the influx of superstition as the following: "Then men began to call on the name of the Lord." Gen. iv. 26. This is the exact rendering of the original, according to the vowel points, and yet it is obviously at variance with the truth, Adam, Eve and their children, especially Abel, having from the beginning never ceased to call on the name of the Lord. If we disregard these points we have the true sense: "Then men began to call themselves by the name of Jehovah," that is, they assumed the title and attributes of the eternal God, thinking themselves immortal on the earth. This presumption, however impious or unreasonable it may now appear to us, was, in the then circumstances of mankind, very natural. The leading idea, which men ever attached to the character of God, was exemption from death; and as there were among the Antediluvians those who lived for ages in full vigour, without, it is probable, being visited

\* The architecture of the New Chapel, Finsbury, will not, I trust, disgrace either the age, or its neighbour, the London Institution.



by infirmity or sickness, they began to consider themselves as gods, and to hold themselves forth as such to the world, thus claiming the submission and homage of their fellow-mortals. Moses mentions this circumstance as the origin of idolatry, and proceeds to state the shortening of the period of human life, and the destruction of the world by a flood, as the consequences of it. But it being his purpose to relate the pedigree of Adam, who remained in the knowledge and worship of the true God, unseduced by the impious presumption of their degenerate brethren, he digresses to fulfil that purpose; and after exhausting it, he returns to the subject. Thus, "Then men began to assume the name of Jehovah.—And it came to pass when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of the Gods saw the daughters of men that they were fair, they made them their wives whomsoever each might choose. And the Lord said, My breath shall not for ever remain in man, for he is himself but flesh, so that his days shall be a hundred and twenty years. Thus there were marauders in those days: for after the sons of the gods had commerce with the daughters of men, they bare them children who became violent and mighty men, the same with those who of old were men of renown."

The passage thus brought into one point of view, and more faithfully translated, is clear and consistent. Some of the descendants of Cain, who having forsaken the true God, and who living for ages probably with great bodily strength, began to consider themselves immortal, and to hold themselves forth as gods to be worshiped by their inferiors in rank, might and years. God beholding their impiety, removes the foundation of it, thus saying, "These men think that they have the principle of life in themselves, and that they will for ever live independent of me; I will correct their presumption: and as they breathe only in the breath which I gave them, I will recall it, and thus teach them humility and wisdom by shortening their days."

This passage owes its obscurity to the misconception of two words in the

original. The phrase בני האלים translated sons of God in our common version, means "Sons of the Gods," that is, the sons or descendants of those who made themselves gods, or, according to the language of Moses, who called themselves by the name of Jehovah. These men, instead of confining themselves to a faithful union with one woman, agreeably to the marriage institution appointed and recommended to Adam by God himself, indulged themselves in promiscuous intercourse with the daughters of men, that is, women in the lower classes of life, and thus gave birth to a race of children who, possessing vast stature and great bodily strength, and withal abandoned on the world, without virtuous example or education, lived by violence and plunder, the terror and disturbers of society. Many tales respecting these marauders, who in after days were called *Giants*, were doubtless handed down to posterity by the family of Noah; and it is to these traditional tales, current in his days, that Moses alludes when he says, "They became violent and mighty men, the same with those who of old were men of renown."

The other mistake lies in the verb ידון *idun*, which our translators have rendered by "shall strive," while the Syriac and Arabic Versions, the Chaldee Paraphrase, the Septuagint, and even the Latin Vulgate, have rendered it by terms expressive of the meaning I give to it, viz. "shall remain." How is this to be accounted for? The Chaldeans often changed the final ם into ן, such as the termination of plural nouns ים *um*, into ין *un*. Thus the verb דום *dum*, to continue, perpetuate, became changed into דון *dun*, the same in form with another verb already existing in Hebrew, under the sense of "striving, contending, litigating." This accidental corruption may have taken place in the times of Moses or upwards, who has consecrated the vulgar corruption with the primary meaning of "continuing or remaining." The corrupted verb *dun*, is the parent of the Greek δυν, δυναος, δυνα, δυναω; while *dun*, to contend, gave birth to δεινος, δυνάζω, &c. This confusion having taken place, it was natural that the interpreters of Moses should have been divided, some adapt-

ing the sense of the corrupted, and others that of the genuine verb, and agreeing in nothing but in overlooking the meaning of the passage.

In the Jewish Scriptures *angels* are called "sons of God." See Job i. 6, xxxviii. 7. Now as the Jews believed that angels were employed under God in superintending the affairs of men, and as the title by which angels are elsewhere designated is here used by Moses, it was natural for the Jews to conclude that the same writer meant angels in this place. But it seems that some of these angels, while engaged in the affairs of men, perceiving how fair their daughters were, became enamoured of them, and seduced them; and thus fell from God. Josephus, the Jewish historian, who could not have been mistaken as to the sentiments of his countrymen on this subject, states this to be the fact, in express terms. See *Antiq. Jud.* i. 4; and also *Just. Martyr, Apol.* 2, p. 112. *Here we see the origin of fallen angels*; nor is there another single verse in all the Jewish Scriptures that can be considered as countenancing the same absurd and impious notion. But though the Jews believed in the preposterous notion of fallen angels, they did not think it consistent with the character of God to suffer beings so subtle and powerful to roam at large, worrying mankind and seducing them to evil. They therefore imagined that the Almighty keeps them chained up in hades till the day of judgment. This notion is countenanced by Peter. 2 Pet. ii. 4: "For if God spared not the angels who transgressed, but cast them down to hades, and put them in chains of darkness, to be reserved for judgment, and spared not the old world . . . when he brought the flood," &c. It is needless to say that this is a piece of Jewish mythology, which forms no part of the gospel. For neither Christ nor any of the Evangelists sanctions it; and Peter alludes to it as an opinion, which he believed in common with other Jews before the coming of our Lord; and he himself refers to the very passage in Moses, on which that notion is grounded.

But these fallen angels, being spirits, could not have commerce with flesh and blood in a state purely incorporeal. The meaning then was, that they had previously entered the bodies of men; and the men, thus possessed, acting solely under the influence of the supposed indwelling spirits, assumed their name of "sons of God." In other words, they were *demoniacs*, tyrannical and violent men, instigated by demons or evil spirits. Hence the *origin of demoniacal possessions*.

According to the Jews and many Christians, good angels are still employed in administering the affairs of men. But it is thought they will not look in the face of women, lest they be tempted, and follow the example of their fallen brethren. And to this alludes the following verse of the Apostle Paul: "For this cause ought a woman to have a veil over her head, *because of the angels*." This illustrious champion of the Christian faith correctly understood the language of Moses, and his words are to this effect: "The marauders and oppressors of old, who go under the name of sons of God, or angels, laid violent hands on those females who came within their view. For this reason let every woman wear a veil, lest she should become the victim of temptation,—lest she should expose herself to some person, who, by intrigue or violence, by wealth or power, may lead her astray." Nor should it be forgotten that this admonition was given to the women of Corinth, a place celebrated for its wealth, and in which rich men were collected from every part of the world to expend their property with loose women. Hence the proverb, said in reference to those who had not riches to dissipate in debaucheries, *Ου παντος ανδρος ες Κορινθον εσθ' ο πλεος*. It is not every man that can sail to Corinth. The circumstance that many men flocked from all parts to this city to purchase beautiful women, and to carry them away either by force or money, must appear to give much propriety to this precept of our apostle.

JOHN JONES.



## POETRY.

### A HYMN.

There's not a tint that paints the rose,  
Or decks the lily fair,  
Or streaks the humblest flower that grows,  
But Heaven has placed it there!

At early dawn there's not a gale,  
Across the landscape driven,  
And not a breeze that sweeps the vale,  
That is not sent by Heaven!

There's not of grass a simple blade,  
Or leaf of lowliest mien,  
Where heavenly skill is not displayed,  
And heavenly wisdom seen!

There's not a tempest dark and dread,  
Or storm that rends the air,  
Or blast that sweeps o'er ocean's bed,  
But Heaven's own voice is there!

There's not a star whose twinkling light,  
Illumes the distant earth,  
And cheers the solemn gloom of night,  
But mercy gave it birth!

There's not a cloud whose dews distil  
Upon the parching clod,  
And clothe with verdure vale and hill,  
That is not sent by God!

There's not a place in earth's vast round,  
In ocean deep or air,  
Where skill and wisdom are not found!  
For God is every where!

Around, beneath, below, above,  
Wherever space extends,  
There Heaven displays its boundless love,  
And power with mercy blends!

Then, rise my soul, and sing His name,  
And all His praise rehearse,  
Who spread abroad earth's glorious frame,  
And built the universe!

Where'er thine earthly lot is cast  
His power and love declare,  
Nor think the mighty theme too vast—  
For God is every where!

*Chesterfield.*

J. C. W.

## OBITUARY.

### *Death of Mr. Thomas Dobson.\**

(From the New York Gazette, March 22.)

THIS worthy citizen and eminent Christian was released from his sufferings on Sunday the 9th instant, in the 73d year of his age. He had been a resident in Philadelphia upwards of 39 years, and so long as health permitted him to attend to business, his store was a place of resort by many of the most intelligent and respectable inhabitants of our city, as well as by strangers. He stood deservedly high as a bookseller, for he strictly adhered to the principles of integrity. His conversation was so interesting, and his manners were so pleasing, that it was only necessary to know him, to esteem and love him. He possessed a rich fund of information on a variety of subjects, and had a peculiar facility in adapting his conversation to the tastes and capacities of those who were in company. Yet there was about him nothing servile or obsequious. Although no man could be more modest and unassuming, he was manly and dignified. Wherever he was present, levity was repressed, and vice stood abashed. It was his benevolent desire to be useful, and by every innocent means to afford pleasure to others, that induced him to acquit himself so well, whether he was associated with scholars or persons of humble attainments. Even when he had occasion, and felt it to be his duty to admonish and reprove those who were faulty, his manner was so free from any appearance of arrogance or harshness, he spoke with so much tender and unaffected concern for the offending party, and there was such evident kindness in the whole of his proceedings, that it seemed impossible to withstand his influence. His reproofs were like excellent oil, which, far from bruising, tended only to heal. During the prevalence of the yellow fever in 1793, he was one of those who essentially contributed to the relief of the sufferers; and as an inspector of the State Prison, he will long be remembered as a judicious, humane and efficient officer. In the circles of his particular friends he appeared to great advantage, and his society was highly prized and eagerly sought by many of our worthiest citizens. But, although his benevolence was diffusive, he preferred the delights of

domestic life to all other enjoyments of a social kind. In the bosom of his family, he was singularly happy. As a husband and a parent, as the friend and guardian of the orphan and the unprotected, he can never be forgotten by those who were so happy as to reside under his roof. For nearly five years during the latter part of his life, he was incapable of attending to business; and from the time that his worthy and amiable wife was taken from him, he was often heard to say, that many things which formerly interested him, had lost their attractions. This was not the effect of spleen or discontent, for no man could conduct himself with greater equanimity when he was deprived of the partner of his life. His temper was affectionate, and his attachment had been strengthened by time and full experience of her value; but his feelings and affections were under the control of Christian faith and pious resignation. His heart retained its accustomed warmth, and the happiness of his friends never failed to yield him pleasure. Although habitually cheerful, he never had any relish for the gaieties of life. It was only to what is vain and empty in this transitory world, that he was in a manner dead. To his latest days, he loved to hear of whatever tended to increase the means and to augment the measure of human happiness. Above all, he rejoiced in the spread of the gospel truth, and in the prevalence of pure and undefiled religion. During more than four years he was much afflicted, his sufferings were often so intense as almost to prostrate him; yet, although writhing in agony, he was never known to murmur or complain. He prayed frequently and fervently for patience and submission, but it was only in qualified terms that he asked for deliverance or relief. He often remarked, that he needed this kind of discipline, and that although it was not joyous, yet since it proceeded from the love and kindness of his Father in heaven, it was his duty and endeavour to bear it patiently and to receive it thankfully. On such occasions he would add, that he had no solicitude as to the result. The nature of his last illness by prostrating his strength and rendering him unable to speak, precluded him from bearing his dying testimony to the truth of that religion of which he had long been a distinguished professor, and for exemplifying the efficacy of those principles, consolations and hopes, by which his temper and conduct had been regu-

\* An Unitarian Baptist, formerly of Edinburgh.



lated; but this cannot be matter of regret, to those who knew that from early youth, he had been following peace with all men, and holiness, and that he had been seeking for glory, honour and immortality, by a patient continuance in well-doing. He trusted in the mercy of God as revealed by our Lord Jesus Christ, and he died in peace. Those who enjoyed his friendship and confidence, as well as his near connexions, have much to relate respecting the heavenly frame of mind which he preserved under circumstances peculiarly trying. While they are fully sensible that it is their duty to be thankful for this happy deliverance, they can never cease to feel the deprivation of sweet and improving communion with one of the best of men. Although at the time of his funeral the weather was peculiarly unfavourable, it was attended by a large number of his acquaintance and friends. Ministers of religion of various denominations united in paying the last offices of respect to one who, whatever might be thought of the peculiarities of his religious faith, was esteemed and honoured as a bright and shining example of fervent, yet unostentatious, piety, and of whatsoever things are lovely and of good report. "Blessed are the dead who die in the Lord."—"The righteous shall be had in everlasting remembrance."

AT *Lexington, Kentucky*, aged 33, WILLIAM NASSAU BENTLEY, Esq., son of Mr. B. of Highbury. By this event his family and friends are thrown into heavy affliction, for he was much respected and deeply regretted by all who knew him. At the time of his death, he was engaged in writing an account of his travels with a view to publication, and in which he had made considerable progress. He was eminently qualified for the task, and for which he had abundant materials, having travelled (by land and water) about twenty-five thousand miles, including in this account no journey of less than one thousand miles. He had traversed the principal parts of the United States, and coursed along the great rivers Wabash, Ohio and Mississippi, down to New Orleans: no doubt his description and observations upon the newly-settled Western States in particular, would have been acceptable to the public. His literary, astronomical, and scientific attainments in general, were considerable, and, had he lived, it is probable mankind would have been benefited by his labours.—*Monthly Mag.*

THE REV. JAMES LAMBERT, whose death was noticed in our last, p. 312, as the Senior Fellow of Trinity College, Cambridge, was the son of the Rev. Thomas and Anne Lambert, the father being at the time of his birth Rector of Thorp, near Harwich, and afterward Rector of Melton, near Woodbridge, in Suffolk. He was a member of the Zodiac Club at Cambridge, consisting of the most eminent literary characters of that day, and was not less remarked for his attainments than for the polished urbanity of his manners. His son James, born the 7th March 1741, old style; received the rudiments of his education at the Grammar School at Woodbridge, under Mr. Ray, till he was about fifteen years of age, when his father superintended it till he went to College, to which he was admitted in the year 1760. In the year 1763 he became a scholar on the foundation. In 1764 he obtained the Chancellor's Gold Medal for classical attainments, taking his first degree in the same year, when he was fifth or sixth in the first Tripos, or what is generally called fifth or sixth Wrangler. In the year 1765, he was elected Fellow of Trinity College, having about that time been ordained, and becoming officiating curate of Bawdsey and Alderton, near Woodbridge. In 1767 he took his degree of Master of Arts, and became a resident and assistant tutor in Trinity College. In 1771 he was elected Greek Professor. About this time the great question was agitating for the relief of the clergy, in the matter of subscription to the Thirty-Nine Articles, which was greatly supported by many of the most distinguished members of the University of Cambridge; among them Mr. Lambert was by no means the least active. In 1772 he received a proposal to accompany Prince Poniatowsky to Poland, which he declined. In 1773 he formed the resolution not to accept any clerical preferment, in which he persisted to his death, having repeatedly passed by the best livings in the gift of the College, which in succession were offered to him. In 1774, the University was much occupied with the resolution then proposed by Mr. Jebb, for annual examinations, of which Mr. Lambert was a strenuous supporter, and was named one of the syndicate, or committee, to establish a plan of uniting polite literature with the accustomed mathematical and philosophical studies of the place. In this attempt he had, among other eminent men, for his intended colleagues, Watson, afterwards Bishop of Landaff; Hallifax, successively Bishop of Gloucester and St. Asaph; Hey, afterwards

Norrisian Professor of Divinity, and Author of Lectures on the Thirty-Nine Articles; Farmer, well known among Shakspeare critics and book collectors; Paley; Tyrrwhitt, the well known Unitarian, who shewed his zeal for the University by leaving at his death £4000 for the encouragement of Hebrew literature; Pearce, afterwards Master of Jesus College, and Dean of Ely. The colleagues were not, however, all agreed in the approbation of the plan, for we find by Dr. Jebb's account of the proceedings of these times, that Dr. Hallifax and Mr. Farmer "did all in their power to obstruct and distress their brethren," Farmer declaring that the proposed grace "would be the ruin of the University, and shake the foundations of the constitution in church and state." In consequence of the appointment of the syndicate, nineteen resolutions were proposed, which were all rejected, there being for the first six, Ayes 43—Noes 47. For the next five, Ayes 41—Noes 48. For the next eight, Ayes 38—Noes 49. Some other attempts were made, but equally failed, and no alteration took place till the year 1780, when another day was added for examinations, and more stress was laid upon Natural Law and Moral Philosophy, and particularly on Locke on the Human Understanding. In 1775, Mr. Lambert quitted the Assistant Tutorship, and 1777 left College to superintend the education of Sir John Fleming Leicester, Bart. and his brothers, residing with them at Lady Leicester's, partly in London and partly at Tabley, in Cheshire. In 1780, he resigned the Greek Professorship, and returned to College with Sir John Leicester in 1782. His connexion with the Leicester family continued till 1787, when the two younger brothers, Henry and Charles, took their Bachelor's degree, from which time he resided principally in College, making occasional excursions on visits to his numerous friends in different parts of the island. In 1789 he was appointed Bursar of the College, which he held for 10 years from this time. To nearly the end of his life he was punctual in his attendance at the annual examinations, as also at the examinations for scholarships and fellowships. Mr. Lambert, though well versed in the severer studies of the University, paid more attention to polite literature and theology. To the latter subject his conscientious scruples necessarily made him devote much of his time, and it was not till after a thorough examination of the Scriptures that he gave up the doctrines of Athanasius, and adopted in their stead the precepts of our Saviour accord-

ing to the true principle of Protestants, that from the Bible and from the Bible only, their religion is established; and though he sacrificed much to his conscience, the consequent losses did not excite a moment's regret, and no one seems to have followed better the apostolical precept, Rejoice evermore. Natural History in every branch was among his favourite pursuits. The elegant and moral turn of his mind is well known to those friends to whom on various occasions he communicated those poetical effusions which never failed to unite instruction with amusement. He particularly endeared himself to the young, who never lost their regard for him in after age. His cheerfulness did not forsake him to the last, and after a well-spent life, he left this world with the utmost resignation to the Divine will and the Christian hope, that he should in a future life be admitted to participate in the glories of his Saviour. Though he outlived many of his friends, sufficient are left to cherish his memory with the recollection of his virtues, that integrity of character, amiable disposition, and highly gifted mind, for which he was so eminently distinguished. He departed this life on the 28th of April, at the house of his beloved friend and relative, Mr. Carter, at Fersfield, in the county of Norfolk, and was buried, agreeably to his wish, in the parish church of that village.

June 8, aged 50, the Rev. WILLIAM MOON. He was a native of Dover, and trained for the Ministry on the General Baptist Education Society, then under the superintendence of Dr. Evans, of Islington. Having assisted the Rev. Joseph Brown, (a pupil of Doddridge,) he at length succeeded him, and was near twenty years pastor of the General Baptist Congregation at Deptford. Here he enjoyed the patronage and friendship of that excellent man, the late *Samuel Brent*, Esq., at whose expense the chapel was repaired and beautified. This ancient place of worship had the honour of witnessing the labours of Dr. *John Gale*, whose learned reply to Dr. *Wall* on Infant Baptism is still in high estimation, and was lately republished for the benefit of the Christian world. Mr. Moon had, about two years ago, a paralytic seizure, from which he never recovered. He, however, continued, though under the pressure of debility, to discharge the duties of a Christian minister till the time of his decease. The Sabbath preceding his dissolution he administered the Lord's



Supper, after having delivered a discourse from this impressive passage, Acts ii. 42: "And they continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." About two months ago he visited his native place, where, apprehensive that it would be the last time of his seeing them, he preached a farewell sermon to the church of which he had been a member, and by which he was called to the ministry, and took leave of an *aged mother*, his alone surviving parent, towards whom he had uniformly conducted himself with an exemplary filial affection. He afterwards attended the General Baptist Association at Bessel's Green, and was present on Whit-Tuesday at the General Baptist Assembly, Worship Street, where he took a part in the business of the day with his usual zeal and attention. Indeed, though emaciated and debilitated, he increased rather than relaxed in his activity. The very last evening of rational life he had enjoyed, with his brethren, in distributing the sums of the General Baptist Fund amongst poor ministers in the country, and intended to have soon met them again on a similar occasion. But Providence had otherwise determined; his work was done. A second seizure on the ensuing morning rendered him speechless, and early on the Sabbath he entered his eternal rest! The sudden removal of the deceased evinces the vanity of life—the evanescent condition of human being! A very short time previous to his dissolution (immediately after the Assembly) he dined and passed the day with the writer of this obituary. Having the preceding year taken a long journey into the West of England, approaching the Land's End, for the restoration of his health, he now meditated a journey into North Wales, hoping that benefit would accrue from the excursion. He was intent upon arrangements for a supply during his absence. Indeed, his conversation on a variety of topics was lively and animated. Much was said

respecting the cause of the *General Baptists*, whose prosperity he had warmly at heart. Nor was he silent on the great interests of *civil and religious freedom*, in allusion to the invasion of Spain by the continental despots, who are intent on debasing the condition as well as perpetuating the ignorance and wretchedness of mankind. He was interred on Monday the 16th inst., by the Rev. David Eaton, in the cemetery adjoining the chapel, his remains having been borne thither, followed by a train of mourners who respect his memory. He forbade any funeral sermon. But his old Tutor, on the ensuing Sabbath, paid a token of regard to his much-esteemed pupil at Worship Street, from Rev. ii. 10: "Be thou faithful unto death, and I will give thee a crown of life." To distinguished talents and attainments he made no pretensions. He possessed a good understanding, blended with an affectionate disposition and a benevolent heart. His temper was that of plain and undissembled honesty. Indeed, the leading trait in his character was integrity. From what he believed to be right, either in principle or in practice, he would not swerve. And while zealous and liberal in his religious opinions, he was an ardent well-wisher to the civil and religious liberties of mankind! His afflicted *widow* and *three daughters*, who knew his worth and will cherish his virtues, indulge the fond hope of being reunited to him in a better world. The great John Howe concludes his *Blessedness of the Righteous* in these words, which will form no inappropriate close of this brief obituary.—"The end approaches. As you turn over the leaves so are your days turned over! And as you are now arrived at the end of this book, God will shortly write *finis* to the book of your life on earth, and shew you your names written in heaven, in the *book of that life which shall never end.*"

J. EVANS.

Islington, June 23, 1823.

## INTELLIGENCE.

### FOREIGN.

#### AUSTRIA.

*Censorship.*—The *Conversation-Blatt*, a monthly publication at Leipsic, gives an account of the operations of the Austrian Censorship during the month of October last. This censorship has different degrees of

judgment, of approval, and of condemnation, very much like those of the late Inquisition at Madrid. There are there the *transeat*, the *admittitur*, the *correctis corrigendis*, and the *omissis delendis*. The *admittitur* conveys the highest approbation of the censors; the *transeat* expresses a slight disapprobation. The works to

which this qualified censure was principally applied in October were works of German theology.

#### PRUSSIA.

On the 2nd of March, at Berlin, died Professor Wadreck, who had bestowed persevering care and instruction on 400 poor children. He originated the idea of his institution in the middle of an extremely severe winter, during which he found seventeen families heaped together in a miserable barn, and many more with no other asylum than a stable or cow-house. Not being able to afford substantial relief to the entire families, he took charge of the children. At first he brought them up in private houses; soon after, the generous contributions of individuals, and subsequently the patronage of the king and the princes enabled him to found a respectable establishment, and to extend his benevolent protection to a greater number of unfortunate children.

Translated from the *Revue Encyclopédique* for May 1823, p. 449.

#### AMERICA.

Extract from a letter, New-York, 15th May, 1823. "There is little now going on here; the most important in my recollection is the excommunication of a lady by a Rev. Dr. Spring for obstinately persisting in the disbelief of eternal punishments, and the extension of slavery to Illinois State!"

#### NORWAY.

Norway has lost in the space of a few years, four of its oldest and most distinguished poets. By a remarkable coincidence, they were all four ecclesiastics; but they all cultivated the art of poetry, without ever compromising the dignity of the priesthood. If they paid a tribute to youth in composing some works which severe critics would call frivolous, after they had become priests they consecrated their talents to more noble and elevated productions. *Johan Nordahl Brun*, born in 1745, died bishop of Bergen, in 1816: he composed in his youth two tragedies, in the taste of Racine, one entitled *Zarina*, and the other *Einar*. These two works were much admired; their celebrity lasted however but for some years.

He afterwards published, in 1796, a poem of which the subject is taken from the Scriptures, and the title of which is *Jonathan*.

Notwithstanding a number of minor beauties, this poem neither obtained nor deserved popularity. Brun has also written a great number of pamphlets and fugitive pieces, both in verse and prose, which are justly esteemed; but it is particularly as a religious orator that he has acquired his reputation. *Claus Pavels*, born in 1769, succeeded, in 1817, *M. Nordahl Brun*, as bishop of Bergen, where he died three years afterwards. Besides some fugitive poems, which are not void of merit, he has left several collections of sermons, which are much esteemed. *Jonas Rein*, born in 1760, died in 1820 at Bergen, where he was pastor of the New Church. He is author of a tragedy which has never been acted. His poetry exhibits noble and refined ideas and exquisite feeling. His moral works in prose are not less admirable. *Jens Zetlitz*, born in 1761, was pastor of the *Commune* of Holders, where he died in 1821. He is author of a great number of poems of various kinds, among which may be distinguished religious pieces and moral songs, for the use of the peasants of the national militia.—*Revue Encyclopédique*.

#### PERSIA.

THE attention of the friends of civilization and liberty has been long drawn towards this interesting country, which, like Greece, is awaking from the slumber of centuries. An article in the *Times* newspaper of June 5, announces that the heir of that splendid monarchy has ordered through the *Mirza*, now resident in London, a service of English Porcelain for the Persian Court. It is gratifying to us as Englishmen to learn, that before the *Mirza* decided on the order which he had received, he inspected the two best depositaries in Europe, that of Seves, in France, and that of Messrs. Flight and Barr, in England, and on comparison, gave the preference to the latter. But we are most interested in the conclusion of the article, relating to a much higher subject, and we quote it entire: "We may mention as an illustration of the Prince Royal's wish to adopt the advantages of more civilized states of society, that he has



an English woman to instruct his daughters according to the plan of English education: thus declaring, perhaps for the first time, in an oriental court, that a woman has a mind to be cultivated as well as a body to be adorned; and that she may be fit, not merely

————— 'To sing, to dance,  
To dress, and troll the tongue, and roll  
the eye,'

but to be an equal companion and useful friend."

### HAYTI.

*The Twentieth Anniversary of Liberty.—Lancasterian Schools.—Medical Schools.—Academy.*—The last journals we have received from Hayti, (*Le Télégraphe* and *Le Propagateur*,) furnish interesting details. They give us the discourses delivered by the President of the Court of Cassation, and by the military commandants of the towns of the Republic, to celebrate the twentieth Anniversary of the Liberty of Hayti. These discourses, generally well composed, recommend union amongst the citizens, the practice of all the virtues, and especially gratitude towards God for the benefits he confers on the Republic; for a religious character is always given to this solemnity, which is generally concluded in the temples by a *Te Deum*.

*The Cape.*—The President extends his care to every thing connected with the happiness of the country. *Lancasterian Schools* are begun at the Cape and in the neighbouring districts. A *Medical and Surgical School*, under the direction of a man of talents, M. André Stewart, has already produced some distinguished pupils.

*Port-au-Prince.*—An *Academy* has been established here for instruction in all the branches of medicine, jurisprudence, the belles-lettres, the principles of astronomy, &c. This establishment is conducted by Dr. Fournier Pescay, an eminent physician, known in France by his contributions to the *Dictionary of Medical Sciences*.

*Columbia.*—*Progress of civilization.*—The latest *Columbian Gazettes* contain very interesting details respecting the situation of this Republic; whose laws and institutions are attaining perfection and stability.

The public instruction appears to be the principal object of the exertions of the government. Two schools for mutual instruction, established in the capital, furnish instructors for the schools on the same plan which are opening in the provinces. Besides reading, writing and arithmetic, in these institutions are taught the elements of geography and short-hand, and also the principles on which are founded the rights of citizens. The last public examinations have produced the most satisfactory results. The colleges of the capital are improving; and at the present time others are taking rise in each province. The revenues of the suppressed convents are appropriated to the formation of these establishments, and the Monks are to be employed in them in the situation of professors, unless they prefer devoting themselves to ecclesiastical duties. The unwearied exertions of the government in doing all in its power for the improvement of society, and for softening the condition of the poorer classes, excites the emulation of individuals; and the general activity presents a most delightful spectacle to the philosophical observer. In some places, where no trace of cultivation had ever been seen, plantations are forming; in others, houses are rising up which, though now isolated, will perhaps at no distant period be the centre of flourishing towns; here forests are broken up, or hills made level ground; there bridges are built over torrents which hitherto had arrested the career of the traveller. Ingenious labour is every where the inseparable companion of liberty; commerce extends in proportion to internal industry; the colours of the new Republic are now seen on all the seas. According to an official naval report of 1822, during the first nine months of that year, 2 corvettes, 6 brigantines, 12 schooners and 2 cutters, were employed by government and private individuals: the number was considerably increased in the three following months. The amelioration of the state of the Black Slaves excites general solicitude: the abolition of slavery is become, if I may so express myself, quite the fashion, and the *Columbian* journals relate frequent instances of noble disinterestedness. M. Camilo Manrique lately emanci-

pated nine of his slaves; M. Fernandez Soto is now employing his former slaves as independent servants, giving them wages for their labour. Men capable of actions so generous, so consonant to the spirit of the times, well deserve that their names should be recorded and honoured in every civilized country.

#### TURKEY.

THE Porte has issued orders for selling, by weight, all the fine libraries in Constantinople; among others are mentioned those of the Princes Morusi, who are become objects of hatred and jealousy to the despotic government of Turkey, from their riches, their patriotism, and their talents.

#### DOMESTIC.

##### *The Christians' Petition to Parliament against the Prosecution of Unbelievers.*

To the Right Honourable the Lords Spiritual and Temporal in Parliament assembled:

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled:

The humble Petition of the undersigned Ministers and Members of Christian Congregations,

SHEWETH,

That your Petitioners are sincere believers in the Christian Revelation from personal conviction on examination of the Evidences on its behalf; and are thankful to Almighty God for the unspeakable blessing of the Gospel, which they regard as the most sacred sanction, the best safeguard, and the most powerful motive, of morality, as the firmest support and most effectual relief amidst the afflictions and troubles of this state of humanity, and as the surest foundation of the hope of a life to come, which hope they consider to be in the highest degree conducive to the dignity, purity and happiness of society.

That with these views and feelings, your Petitioners beg leave to state to your [Right] Honourable House, that they behold with sorrow and shame the prosecutions against persons who have printed or published books which are, or are presumed to be, hostile to the Christian religion, from the full persuasion that such prosecutions are inconsistent with, and contrary to, both the spirit and the

letter of the gospel, and, moreover, that they are more favourable to the spread of Infidelity, which they are intended to check, than to the support of the Christian faith, which they are professedly undertaken to uphold.

Your Petitioners cannot but consider all Christians bound by their religious profession to bow with reverence and submission to the precepts of the Great Founder of our faith; and nothing appears to them plainer in the gospel than that it forbids all violent measures for its propagation, and all vindictive measures for its justification and defence. The Author and Finisher of Christianity has declared, that his kingdom is not of this world; and, as in his own example he shewed a perfect pattern of compassion towards them that are ignorant and out of the way of truth, of forbearance towards objectors, and of forgiveness of wilful enemies,—so in his moral laws he has prohibited the spirit that would attempt to root up speculative error with the arm of flesh, or that would call down fire from heaven to consume the unbelieving, and has commanded the exercise of meekness, tenderness and brotherly love towards all mankind, as the best and only means of promoting his cause upon earth, and the most acceptable way of glorifying the Great Father of Mercies, who is kind even to the unthankful and the evil.

By these reasonable, charitable and peaceful means, the Christian religion was not only established originally, but also supported for the three first centuries of the Christian era, during which it triumphed over the most fierce and potent opposition, unaided by temporal power; and your Petitioners humbly submit to your [Right] Honourable House, that herein consists one of the brightest evidences of the truth of the Christian religion; and that they are utterly at a loss to conceive how that which is universally accounted to have been the glory of the gospel in its beginnings, should now cease to be accounted its glory, or how it should at this day be less the maxim of Christianity, and less the rule of the conduct of Christians, than in the days of those that are usually denominated the Fathers of the Church—that it is no part of religion to compel religion, which must be received, not by force, but of free choice.

Your Petitioners would earnestly represent to your [Right] Honourable House, that our holy religion has borne uninjured every test that reason and learning have applied to it; and that its Divine origin, its purity, its excellence and its title to universal acceptance, have



been made more manifest by every new examination and discussion of its nature, pretensions and claims. Left to itself, under the Divine blessing, the reasonableness and innate excellence of Christianity will infallibly promote its influence over the understandings and hearts of mankind; but when the angry passions are suffered to rise in its professed defence, these provoke the like passions in hostility to it, and the question is no longer one of pure truth, but of power on the one side, and of the capacity of endurance on the other.

It appears to your Petitioners that it is altogether unnecessary and impolitic to recur to penal laws in aid of Christianity. The judgment and feelings of human nature, testified by the history of man in all ages and nations, incline mankind to religion; and it is only when they erringly associate religion with fraud and injustice that they can be brought in any large number to bear the evils of scepticism and unbelief. Your Petitioners acknowledge and lament the wide diffusion amongst the people of sentiments unfriendly to the Christian faith: but they cannot refrain from stating to your Honourable House their conviction that this unexampled state of the public mind is mainly owing to the prosecution of the holders and propagators of infidel opinions. Objections to Christianity have thus become familiar to the readers of the weekly and daily journals, curiosity has been stimulated with regard to the publications prohibited, an adventitious, unnatural and dangerous importance has been given to sceptical arguments, a suspicion has been excited in the minds of the multitude that the Christian religion can be upheld only by pains and penalties, and sympathy has been raised on behalf of the sufferers, whom the uninformed and unwise regard with the reverence and confidence that belong to the character of martyrs to the truth.

Your Petitioners would remind your [Right] Honourable House, that all history testifies the futility of all prosecutions for mere opinions, unless such prosecutions proceed the length of exterminating the holders of the opinions prosecuted,—an extreme from which the liberal spirit and the humanity of the present times revolt.

The very same maxims and principles that are pleaded to justify the punishment of Unbelievers would authorize Christians of different denominations to vex and harass each other on the alleged ground of want of faith, and likewise form an apology for Heathen persecutions against Christians, whether the persecutions that were anciently carried on

against the divinely-taught preachers of our religion, or those that may now be instituted by the ruling party in Pagan countries, where Christian missionaries are so laudably employed, in endeavouring to expose the absurdity, folly and mischievous influence of idolatry.

Your Petitioners would entreat your [Right] Honourable House to consider that belief does not in all cases depend upon the will, and that inquiry into the truth of Christianity will be wholly prevented if persons are rendered punishable for any given result of inquiry. Firmly attached as your Petitioners are to the religion of the Bible, they cannot but consider the liberty of rejecting, to be implied in that of embracing it. The unbeliever may, indeed, be silenced by his fears, but it is scarcely conceivable that any real friend to Christianity, or any one who is solicitous for the improvement of the human mind, the diffusion of knowledge and the establishment of truth, should wish to reduce any portion of mankind to the necessity of concealing their honest judgment upon moral and theological questions, and of making an outward profession that shall be inconsistent with their inward persuasion.

Your Petitioners are not ignorant that a distinction is commonly made between those unbelievers that argue the question of the truth of Christianity calmly and dispassionately, and those that treat the sacred subject with levity and ridicule; but although they feel the strongest disgust at every mode of discussion which approaches to indecency and profaneness, they cannot help thinking that it is neither wise nor safe to constitute the manner and temper of writing an object of legal visitation; inasmuch as it is impossible to define where argument ends and evil speaking begins. The reviler of Christianity appears to your Petitioners to be the least formidable of its enemies; because his scoffs can rarely fail of arousing against him public opinion, than which nothing more is wanted to defeat his end. Between freedom of discussion and absolute persecution there is no assignable medium. And nothing seems to your Petitioners more impolitic than to single out the intemperate publications of modern unbelievers for legal reprobation, and thus by implication to give a licence to the grave reasonings of those that preceded them in the course of open hostility to the Christian religion, which reasonings are much more likely to make a dangerous impression upon the minds of their readers. But independently of considerations of expediency and policy, your Petitioners cannot forbear recording

their humble protest against the principle implied in the prosecutions alluded to, that a religion proceeding from Infinite Wisdom and protected by Almighty Power, depends upon human patronage for its perpetuity and influence. Wherefore they pray your [Right] Honourable House, to take into consideration the prosecutions carrying on and the punishments already inflicted upon unbelievers, in order to exonerate Christianity from the opprobrium and scandal so unjustly cast upon it of being a system that countenances intolerance and persecution.

And your Petitioners will ever pray,  
&c.

#### *Dudley Double Lecture.*

THE Annual Meeting of Ministers took place at Dudley on Whit-Tuesday, May 20th. The Rev. John Kentish, of Birmingham, conducted the devotional service. Two very interesting discourses were delivered on the occasion: the one by the Rev. Hugh Hutton, of Birmingham, from Prov. ii. 3—5: "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hidden treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." The other, by the Rev. John Owen, of Tamworth, from Rom. i. 16: "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." Fourteen ministers were present, and the congregation was numerous. The Rev. John Corrie, of Handsworth, and the Rev. Alexander Paterson,\* of Stourbridge, were appointed to preach at the next anniversary.

J. H. B.

#### *Warwickshire Unitarian Tract Society.*

THE members of the Unitarian Tract Society established in Birmingham for Warwickshire and the neighbouring counties, held their Annual Meeting at Tamworth, on Wednesday, June 11, 1823. The Rev. James Hews Bransby, of Dudley, began the services of the day with prayer, read the Scriptures and offered the general prayer. The Rev. Hugh Hutton, of Birmingham, delivered an animated discourse, which he was afterwards requested to print, from Acts xxii. 1: "Men, brethren and fathers, hear ye my

\* We understand that Mr. Paterson is to be ordained to the pastoral office at Stourbridge, on Tuesday, July 15.

defence which I make now unto you." At the conclusion of the religious service, T. Roby, Esq., was called to the Chair; the Secretary read the minutes of the last annual meeting and the subsequent committee meetings; various resolutions were proposed and passed, and thirteen names were added to the list of members. The members and friends of the Society dined and spent the afternoon together.

J. H. B.

#### *Laying the Foundation Stone of the Unitarian Chapel at Hanley, Staffordshire.*

THE first stone of the Unitarian Chapel at Hanley, in Staffordshire, was laid June 11, 1823. A little after one o'clock, the Rev. T. Cooper, accompanied by Josiah Wedgwood, Esq., the Rev. J. Hawkes, Nantwich; Rev. W. Fillingham, Congleton; Rev. E. Hawkes, B. A., and the Rev. J. Philp, Whitchurch, proceeded to the site on which the chapel is to be erected. A large concourse of people, estimated at a thousand in number, assembled to see the ceremony performed. Mr. Fillingham commenced the service by giving out a hymn. Mr. Philp engaged in offering a prayer to Almighty God. Immediately after which, J. Wedgwood, Esq., deposited a piece of glass, in an excavated part of the stone, bearing this inscription:—"The first Unitarian Chapel built in the Potteries. Erected for the worship of the Only True God, June, 1823. T. Cooper, Minister."

Mr. Cooper then delivered a short, but very appropriate, address; in which he stated, with great clearness, the reasons why Unitarians could not join in Trinitarian worship, and, consequently, why they erected separate places of worship, dedicated to the exclusive adoration of the One True God, the God and Father of our Lord Jesus Christ. After Mr. C.'s address a hymn was sung, and Mr. Hawkes concluded the interesting and highly gratifying service with a suitable prayer.

The audience, though composed of members of several denominations, were exceedingly attentive. At five o'clock, about a hundred persons, male and female, met at the room in which Unitarian service is at present conducted, to take tea and spend the evening in a social manner. After tea Mr. Hawkes was called to the Chair, and in the course of the evening, both gave and elicited speeches, which were conducive to the gratification and instruction of the company. Mr. Cooper's statements, which were proved by ocular demonstration, were very encouraging to the friends of



Unitarianism. Two years have scarcely elapsed since the first attempt was made to promulgate Unitarian sentiments in that populous district. And now there are already several respectable, intelligent and zealous Unitarians, who seem determined to do all in their power to promote what they, from conviction, believe to be the truth as it is in Jesus.

I cannot close the account of this day's proceedings, without expressing the satisfaction I felt in meeting so many recent and sincere converts to what I deem the most important of all truth; especially under such favourable circumstances and with such encouraging prospects. And if my feeble recommendation be of any weight with the Unitarian public, to induce them to come forward in support of the cause at Hanley, especially to assist in defraying the expenses of building the new chapel, I give it most freely; being convinced that much good will be hereby done, and that the efforts of benevolence will be well bestowed, as well as abundantly successful. JOHN PHILP.

#### *Ecclesiastical Preferment.*

THE REV. CORBET HUE, D. D., by the Crown, to the Deanery of the Island of Jersey, void by the death of the Rev. Dr. Dupré.

#### LITERARY.

WE have great pleasure in announcing, in answer to many inquiries of our correspondents, that Dr. JOHN JONES'S *Greek and English Lexicon* will be published on the 1st of July, in one large octavo volume, price 30s. in boards. In this work are contained all the words in the best Greek writers of prose and verse. The secondary senses of each term deduced by analogy from the primary, and the primary, when uncertain, ascertained from one of the oriental tongues. References are given to the original authors, and the doubtful syllable marked as long or short, intended not only for learners in private and the public schools, but also for those who after the usual period

of education, study to acquire a more correct and extensive acquaintance with the language and literature of ancient Greece.

Mr. J. B. Williams, of Shrewsbury, has been for some time past employing moments of leisure, from professional avocations, in selecting and arranging the numerous MSS. in his possession, and within his reach, of the venerable Philip Henry, with a view to a new, and greatly enlarged, edition of his Life, by his son Matthew. Mr. Williams is desirous, prior to committing the work to the press, that he may have an opportunity of inspecting every existing document which may at all bear upon the object, and, therefore, solicits from the holders of such papers, the temporary loan of them—more particularly Diaries, and Letters in Mr. Philip Henry's hand-writing, under the assurance that, if forwarded to Mr. W. by coach, they shall be most carefully preserved, and returned free of expense.

#### NOTICES.

THE Annual Meeting of the *Western Unitarian Society* will be held at Bristol, on Wednesday, July 9th. The Rev. *John Kentish*, of Birmingham, is appointed to preach.

THE next Anniversary of the Kent and Sussex Unitarian Association will be holden at Battle, on Wednesday the 16th July next, when a sermon on the occasion will be delivered by the Rev. John Kenrick, A. M., Classical Tutor, Manchester College, York. The friends will dine at the George Inn.

THE North-Eastern Unitarian Association will be held in Lynn, early in July, when the Rev. *C. Valentine*, of Diss, and the Rev. *R. Smith*, late of York College, are expected to preach.

THE Eleventh Meeting of the *Scottish Unitarian Christian Association* will be held in *Glasgow*, the last Sunday of July.

### NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

A Letter to the Rev. C. J. Blomfield, D. D., occasioned by his "Lectures on the Gospel of St. John, as bearing Testimony to the Divinity of our Saviour." By W. J. Fox. 1s.

The Theological and Miscellaneous Works of Joseph Priestley, LL.D. F. R. S. &c. Vol. XXII. With Notes by the Editor.

An Examination of certain Arguments, adduced in support of the Hypothesis, "that the Received Text of the Greek Testament, is a Translation from the Latin." Addressed to the Author of *Palæoromaica*. By J. J. Conybeare, A. M., Prebendary of York, and Vicar of Bath Easton. 8vo. 2s.

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